The Jews In The Making *of* America

GEORGE COHEN

Introduction by
EDWARD F. McSWEENEY, LL. D.

KNIGHTS OF COLUMBUS RACIAL CONTRIBUTION SERIES

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by

GEORGE COHEN

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GEORGE COHEN.

Brooklyn, N. Y., April, 1924.

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THE RACIAL CONTRIBUTIONS TO THE UNITED STATES

By Edw. F. McSweeney, LL. D.

In a general way, the Racial Contribution Series in the Knights of Columbus historical program is intended as a much needed and important contribution to national solidarity. The various studies are treated by able writers, citizens of the United States, each being in full sympathy with the achievements in this country of the racial group of whom he treats. The standard of the writers is the only one that will justify historical writing; — the truth. No censorship has been exercised.

No subject now actively before the people of the United States has been more written on, and less understood, than alien immigration. Until 1819, there were no official statistics of immigration of any sort; the so-called census of 1790 was simply a report of the several states of their male white population under and over 16 years of age, all white females, slaves, and others. Statements as to the country of origin of the inhabitants of this country were, in the main, guesswork, with the result that, while the great bulk of such estimates was honestly and patriotically done, some of the most quoted during the present day were inspired, obviously to prove a predetermined case, rather than to recite the ascertained fact.

From the beginning the dominant groups in control in the United States have regarded each group of newer arrivals as more or less the "enemy" to be feared, and, if possible, controlled. A study of various cross-sections of the country will show dominant alien groups who formerly had to fight for their very existence. With increased numerical strength and prosperity they frequently attempted to do to the later aliens, frequently even of their own group, what had formerly been done to them: — decry and stifle their achievements, and deny them opportunity, — the one thing that may justly be demanded in a Democracy, — by putting them in a position of inferiority.

To attempt, in this country, to set up a "caste" control, based on the accident of birth, wealth, or privilege, is a travesty of Democracy. When Washington and his compatriots, a group comprising the most efficiently prepared men in the history of the world, who had set themselves definitely to form a democratic civilization, dreamed of and even planned by Plato, but held back by slavery and paganism, they found their sure foundations in the precepts of Christianity, and gave them expression in the Declaration of Independence. The liberty they sought, based on obedience to the law of God as well as of man, was actually established, but from the beginning it has met a constant effort to substitute some form of absolutism tending to break down or replace democratic institutions.

What may be called, for want of a better term, the colonial spirit, which is the essence of hyphenism, has persisted in this country to hamper national progress and national unity. Wherever this colonial spirit shows itself it is a menace to be fought, whether the secret or acknowledged attachment binds to England, Ireland, France, Germany, Italy, Greece or any other nation.

Jefferson pointed out that we have on this soil evolved a new race of men who may inexactly be called "Americans". This term, as a monopoly of the United States, is properly objected to by our neighbors, North and South — yet it has a definite meaning for the world.

During the Great War one aspect of war duty was to direct the labor activities growing out of the war, to divert labor from "non-essential" to "essential" industry and to arbitrate and mediate on wage matters. It was found necessary to study and to analyze the greatly feared, but infrequently discovered "enemy alien"; and as a preparation for this duty, with the assistance of several hundred local agents, the population of Massachusetts was separated into naturally allied groups based on birth, racial descent, religious, social and industrial affiliations. The astonishing result was that, counting as "native Americans" only the actual descendants of all those living in Massachusetts in 1840, of whatever racial stock prior to that time, only two-sevenths, even with the most liberal classification, came within the group of colonial descent, while the remaining five-sevenths were found in the various racial groups coming later than 1840. More than this: While the "Colonial" group had increased in numbers for three decades after 1840, in 1918 they were found actually to be fewer in number than in 1840, a diminution due to excess of deaths over births, proceeding in increasing ratio.

Membership in the Society of Mayflower descendants is eagerly sought as the hallmark of American ancestry. In anticipation of the tercentenary of the Mayflower-coming in 1620, about a dozen years ago a questionnaire was sent to every known eligible for Mayflower ancestry, and the replies were submitted to the experts in one of the national

universities for review and report. When this report was presented later, it contained the statement that, considering the prevailing number of marriages in this group, and children per family, — when the six-hundredth celebration of the Pilgrims' Landing is held in 2220, three hundred years hence, a ship the size of the original Mayflower will be sufficient to carry back to Europe all the then living Mayflower descendants.

The future of America is in the keeping of the 80 per cent. of the population, separate in blood and race from the colonial descent group. Love of native land is one of the strongest and noblest passions of which a man is capable. Family life, religion, the soil which holds the dust of our fathers, sentiment for ancestral property, and many other bonds, make the ties of home so strong and enduring, and unite a man's life so closely with its native environment, that grave and powerful reasons must exist before a change of residence is contemplated. Escape from religious persecution and political tyranny were unquestionably the chief reasons which induced the early comers to America to brave the dangers of an unknown world. Yet that very intolerance against which this was a protest soon began to be exercised against all those unwilling to accept in their new homes the religious leadership of those in control.

It is not necessary to go into the persecutions due to religious bigotry of the colonial period. While the spirit of liberty was in the free air of the colonies and would finally have secured national independence, it is not possible to underestimate the support brought to the revolting colonials because of the attitude of Great Britain in allowing religious freedom to Canada after it had been taken from the French. After the victory of New Orleans, a

spirit of national consciousness on a democratic basis was built up and the narrow spirit of colonialism and of religious intolerance was to a great degree repudiated by the people, when they had become inspired with the American spirit, — only to be revived later on.

The continued manifestation of intolerance has been the most persistent effort in our national life. It has done incalculable harm. It is apparently deep-rooted, an active force in almost every generation. Present in the 30's, 40's and 50's, stopped temporarily for two decades by the Civil War, it has recurred subsequently again and again; revived since the Armistice, it is unfortunately shown to-day in as great a virulence and power of destructiveness as at any time during the last hundred years.

After the 70's, as the aliens became numerically powerful and began to demand political representation, movements based on religious prejudice were started from time to time, some of which came to temporary prominence, later to die an inglorious death; but all these movements which attempted to deprive aliens of their right of freedom to worship were calculated to bring economic discontent and to add to the measure of national disunion and unhappiness.

Sixty years ago[1] the bigoted slogan was *"No Irish need apply."* During the World War, the principal attack was on the German-American citizens of this country, whose fathers had come here seeking a new land as a protest against tyranny. To-day the current attempt is

[1] In the fifties it was customary for the merchants, etc., to have posted at their door a list of help wanted. Many of these help wanted signs were accompanied by another which read "No Irish need apply." During the Civil War there was an Anti-Draft song with a refrain to the effect that when it came to drafting they did not practice "No Irish need apply."

to deprive the Jews[2] of the right to educational equality. In short, while there have been spasmodic manifestations of movements based on intolerance in many countries, the United States has the unenviable record for continuous effort to keep alive a bogey based on an increasing fear of something which never existed, and cannot ever exist in this country.

For a hundred years the potent cause which has poured millions of human beings into the United States has been its marvellous opportunities, and unprecedented economic urge. Ever since 1830 a graphic chart of the variations in immigration from year to year will reflect the industrial situation in the United States for the same period. In 1837, the total immigration was 79,430.[3] After the panic of that year it decreased in 1838 to 38,914.[4] In 1842, it increased to 104,565,[5] but a business depression in 1844 caused it to shrink to 78,615.[6] Thus the influx of aliens increased or decreased according to the industrial conditions prevalent here. The business prosperity of the United States was not only the urge to entice immigrants hither, but it made their coming possible as they were helped by the savings of relatives and friends already here.

The English were not immigrants, but colonists, merely going from one part of national territory to another. With few exceptions, the majority of the early colonists came from England. The first English settlement was made in Virginia under the London Company

[2] "Americans only" in a real estate advertisement to-day usually means "No Jews need apply." It sometimes means Irish (i. e., Catholic) also.

[3] Wm. J. Bromwell, *History of Immigration to United States*, p. 96.

[4] *Ibid.*, p. 100.

[5] *Ibid.*, p. 116.

[6] *Ibid.*, p. 124.

in 1607. It took twelve years of hard struggling to establish this colony on a permanent basis.

The New England region was settled by a different class of colonists. Plymouth was the first settlement, in 1620, followed in 1630 by the Massachusetts Bay Colony, which later absorbed the Plymouth settlement. Population, after the first ten years, increased rapidly by natural growth, and soon colonies in Rhode Island, New Hampshire and Connecticut resulted from the overflow in the original settlements.

While this English settlement was going on North and South, the Dutch, under the Dutch West India Company, took possession of the region between, and founded New Netherlands and New Amsterdam, later New York City. Intervening, as it did, between their Northern and Southern colonies, New Netherlands, which the English considered a menace, was seized by the English during a war with Holland, and became New York and New Jersey.

Early in the seventeenth century there was a substantial French immigration to the Dutch colonies. There was a constant stream of French immigration to the English colonies in New England and in Virginia by many of the Huguenots who had originally emigrated to the West Indies.

In 1681, Penn settled Pennsylvania under a royal charter and thus the whole Atlantic coast from Canada to Florida became subject to England. During the colonial period, England contributed to the population of the colonies. But, by the middle of the seventeenth century, the coming of the English to New England was practically over. From 1628 to 1641 about 20,000 came from England to New England, but for the next century and a half more persons went back to Old England than came

from there to New England.[7] Due to the relaxing of religious persecution of dissenting Protestants in England, the great formerly impelling force to seek a new home across the ocean in America had ceased.

In 1653 an Irish immigration to New England, much larger in numbers than the original Plymouth Colony, was proposed. Bristol merchants, who realized the necessity of populating the colonies to make them prosperous, treated with the government for men, women and girls to be sent to the West Indies and to New England.[8] At the very fountain head of American life we find, therefore, men and women of pure Celtic blood from the South of Ireland, infused into the primal stock of America. But these apparently were only a drop in this early tide of Irish immigration.[9]

[7] *Commercial Relations of the United States,* 1885-1886, Appendix III, p. 1967.

[8] "The Commissioners for Ireland gave them orders upon the governors of garrisons, to deliver to them prisoners of war; upon the keepers of gaols, for offenders in custody; upon masters of workhouses, for the destitute in their care 'who were of an age to labor, or if women were marriageable and not past breeding'; and gave directions to all in authority to seize those who had no visible means of livelihood, and deliver them to these agents of the Bristol sugar merchants, in execution of which latter direction Ireland must have exhibited scenes in every part like the slave hunts in Africa. How many girls of gentle birth have been caught and hurried to the private prisons of these man-catchers none can tell. Messrs. Sellick and Leader, Mr. Robert Yeomans, Mr. Joseph Lawrence, and others, all of Bristol, were active agents. As one instance out of many: Captain John Vernon was employed by the Commissioners for Ireland into England, and contracted in their behalf with Mr. David Sellick and Mr. Leader under his hand, bearing date the 14th September, 1653, to supply them with two hundred and fifty women of the Irish nation above twelve years, and under the age of forty-five, also three hundred men above twelve years of age, and under fifty, to be found in the country within twenty miles of Cork, Youghal, and Kinsale, Waterford and Wexford, to transport them into New England." J. P. Prendergast, *The Cromwellian Settlement of Ireland,* London, 1865. 2d. ed., pp. 89-90.

[9] "It is calculated that in four years (1653-1657) English firms of slave-dealers shipped 6,400 Irish men and women, boys and maidens, to the British colonies of North America." A. J. Theband, *The Irish Race in the Past and Present,* N. Y., 1893, p. 385.

No complete memorial has been transmitted of the emigrations that took place from Europe to America, but (from the few illustrative facts actually preserved) they seem to have been amazingly copious. In the years 1771-72, the number of emigrants to America from the North of Ireland alone amounted to 17,350. Almost all of these emigrated at their own charge; a great majority of them were persons employed in the linen manufacture, or farmers possessed of some property which they converted into money and carried with them. Within the first fortnight of August, 1773, there arrived at Philadelphia 3,500 emigrants from Ireland, and from the same document which has recorded this circumstance it appears that vessels were arriving every month freighted with emigrants from Holland, Germany, and especially from Ireland and the Highlands of Scotland.[10]

That many Irish settled in Maryland is shown by the fact that in 1699 and again a few years later an act was passed to prevent too great a number of Irish Papists being imported into the province.[11] Shipmasters were required to pay two shillings per poll for such. "Shipping records of the colonial period show that boatload after boatload left the southern and eastern shores of Ireland for the New World. Undoubtedly thousands of their passengers were Irish of the native stock."[12] So besides the so-called Scotch-Irish from the North of Ireland, the distinction always being Protestantism, not race, it is indisputable that thousands, Celtic in race and Catholic in religion, came to the colonies. These newcomers made

[10] Rev. T. A. Spencer, *History of the United States,* Vol. 1, p. 305.
[11] Henry Pratt Fairchild, *Immigration: A world movement, and its American significance,* N. Y., 1913, p. 47. See also *Archives of Maryland,* Vol. 22, p. 497.
[12] Charles A. and Mary R. Beard, *History of the United States,* N. Y., 1921, p. 11.

their homes principally in Pennsylvania, Virginia, Maryland, the Carolinas and the frontiers of the New England colonies. Later they pushed on westward and founded Ohio, Kentucky and Tennessee. An interesting essay by the well-known writer, Irvin S. Cobb, on *The Lost Irish Tribes in the South* is an important contribution to this subject.

The Germans were the next most important element of the early population of America. A number of the artisans and carpenters in the first Jamestown colony were of German descent. In 1710, a body of 3,000 Germans came to New York — the largest number of immigrants supposed to have arrived at one time during the colonial period.[18] Most of the early German immigrants settled in New Jersey, the Carolinas, and Pennsylvania. It has been estimated that at the end of the colonial period the number of Germans was fully two hundred thousand.

Though the Irish and the Germans contributed most largely to colonial immigration, as distinguished from the English, who are classed as the Colonials, there were other races who came even thus early to our shores. The Huguenots came from France to escape religious persecution. The Jews, then as ever, engaged in their age-old struggle for religious and economic toleration, came from England, France, Spain and Portugal. The Dutch Government of New Amsterdam, fearing their commercial competition, ordered a group of Portuguese Jews to leave the colony, but this decision was appealed to the home Government at Holland and reversed, so that they were allowed to remain. On the whole, their freedom to live and to trade in the colonies was so much greater than in their former homes that there were soon flourishing

[18] Fairchild, p. 35.

colonies of Jewish merchants in Newport, Philadelphia and Charleston.

In 1626 a company of Swedish merchants organized, under the patronage of the Great King Gustavus Adolphus, to promote immigration to America. The King contributed four hundred thousand dollars to the capital raised, but did not live to see the fruition of his plans. In 1637, the first company of Swedes and Finns left Stockholm for America. They reached Delaware Bay and called the country New Sweden. The Dutch claimed, by right of priority, this same territory and in 1655 the flag of Holland replaced that of Sweden. The small Swedish colony in Delaware came under Penn's rule and became, like Pennsylvania, cosmopolitan in character.

The Dutch in New York preserved their racial characteristics for more than a hundred years after the English conquest of 1664. At the end of the colonial period, over one-half of the 170,000 inhabitants of New York were descendants of the original Dutch.

Many of the immigrants who came here in the early days paid their own passage. However, the actual number of such is only a matter of conjecture. From the shipping records of the period we do know positively that thousands came who were unable to pay. Shipowners and others who had the means furnished the passage money to those too poor to pay for themselves, and in return received from these persons a promise or bond. This bond provided that the person named in it should work for a certain number of years to repay the money advanced. Such persons were called "indentured servants" and they were found throughout the colonies, working in the fields, the shops and the homes of the colonists. The term of service was from five to seven years. Many found it

impossible to meet their obligations and their servitude dragged on for years. Others, on the contrary, became free and prosperous. In Pennsylvania often there were as many as fifty bond servants on estates. The condition of indentured servants in Virginia "was little better than that of slaves. Loose indentures and harsh laws put them at the mercy of their masters."[14] This seems to have been their fate in all the colonies, as their treatment depended upon the character of their masters.

Besides these indentured servants who came here voluntarily, a large number of early settlers were forced to come here. The Irish before mentioned are one example. In order to secure settlers, men, women and children were kidnapped from the cities and towns and "spirited away" to America by the companies and proprietors who had colonies here. In 1680 it was officially computed that 10,000 were sent thus to American shores. In 1627, about 1,500 children were shipped to Virginia, probably orphans and dependents whom their relatives were unwilling to support.[15] Another class sent here were convicts, the scourings of English centers like Bristol and Liverpool. The colonists protested vehemently against this practise, but it was continued up to the very end of the colonial period, when this convict tide was diverted to "Botany Bay."

In 1619, another race was brought here against their will and sold into slavery. This was the Negro, forced to leave his home near the African equator that he might contribute to the material wealth of shipmasters and planters. Slowly but surely chattel slavery took firm root in the South and at last became the leading source of the

[14] Henry Cabot Lodge, *A Short History of the English Colonies in America*, N. Y., 1881, p. 70.
[15] Beard, p. 15.

labor supply. The slave traders found it very easy to seize Negroes in Africa and make great profits by selling them in Southern ports. The English Royal African Company sent to America annually between 1713 and 1743 from 5,000 to 10,000 slaves.[16] After a time, when the Negroes were so numerous that whole sections were overrun, the Southern colonies tried ineffectually to curb the trade. Virginia in 1710 placed a duty of five pounds on each slave but the Royal Governor vetoed the bill. Bills of like import were passed in other colonies from time to time, but the English crown disapproved in every instance and the trade, so lucrative to British shipowners, went on. At the time of the Revolution, there were almost half a million slaves in the colonies.[17] The exact proportions of the slave trade to America can be but approximately determined. From 1680 to 1688 the African Company sent 249 ships to Africa, shipped there 60,783 Negro slaves, and after losing 14,387 on the middle passage, delivered 46,396 in America. The trade increased early in the eighteenth century, 104 ships clearing for Africa in 1701; it then dwindled until the signing of the Assiento, standing at 74 clearances in 1724. The final dissolution of the monopoly in 1750 led — excepting in the years 1754-57, when the closing of Spanish marts sensibly affected the trade — to an extraordinary development, 192 clearances being made in 1771. The Revolutionary War nearly stopped the traffic, but by 1786 the clearances had risen again to 146.

To these figures must be added the unregistered trade of Americans and foreigners. It is probable that about 25,000 slaves were brought to America each year between

[16] Beard, p. 16.
[17] W. S. Burghardt DuBois, *Suppression of the Slave Trade,* Harvard Historical Studies, No. 1, p. 5.

1698 and 1707. The importation then dwindled but after the Assiento rose to perhaps 30,000. The proportion of these slaves carried to the continent now began to increase. Of about 20,000 whom the English annually imported from 1733 to 1766, South Carolina alone received some 3,000. Before the Revolution the total exportation to America is variously estimated as between 40,000 and 100,000 each year. Bancroft places the total slave population of the continental colonies at 59,000 in 1714; 78,000 in 1727; and 293,000 in 1754. The census of 1790 showed 697,897 slaves in the United States. Not all the Negroes who came to America were slaves and not all remained slaves. There were the following free Negroes in the decades between 1790 and 1860:

1790	59,557
1800	108,435
1810	186,446
1820	233,634
1830	319,599
1840	386,293
1850	434,495
1860	488,070

Immigration of Negroes is still taking place, especially from the West Indies. It has been estimated that there are the following foreign-born Negroes in the United States:

1890	19,979
1900	20,336
1910	40,339
1920	75,000

In 1790, Negroes were one-fifth of the total population; in 1860 they were one-seventh; in 1900 one-ninth;[18] to-day they are approximately one-tenth.

With the beginning of the national era — 1783 — all peoples subsequently coming to the United States must be classed as immigrants. During the first years of our national life, no accurate statistics of immigration were kept. The Federal Government took no control of the matter and the State records are incomplete and unreliable. A pamphlet published by the Bureau of Statistics in 1903, *Immigration into the United States,* says, "The best estimates of the total immigration into the United States prior to the official count puts the total number of arrivals at not to exceed 250,000 in the entire period between 1776 and 1820."

From 1806 to 1816, the unfriendly relations which existed between the United States and England and France precluded any extensive immigration to this country. England maintained and for a time successfully enforced the doctrine that "a man once a subject was always a subject." The American Merchant Service, because of the pay and good treatment given, was very attractive to English sailors and a very great enticement to them to come to America and enter the American service. However, the fear of impressment deterred many from so doing. The Blockade Decrees of England against France in 1806 and the retaliation decrees of France against England in that same year were other influences which retarded immigration. These decrees were succeeded by the British Orders in Council, the Milan Decree of Napoleon, and the United States law of 1809 prohibiting intercourse with both Great Britain and France.

[18] John R. Commons, *Races and Immigrants in America,* N. Y., 1907, p. 53.

In 1810, the French decrees were annulled and American commerce began again with France, only to have the vessels fall into the hands of the British. Then came the War of 1812. The German immigration suffered greatly from this condition of affairs, as the Germans sailed principally from the ports of Liverpool and Havre. At these points ships were more numerous and expenses less heavy. In December, 1814, a few days before the Battle of New Orleans, a treaty of peace was concluded between the United States and England and after a few months immigration was resumed once more.

In 1817, about 22,240 persons arrived at ports of the United States from foreign countries. This number included American citizens returning from abroad. In no previous year had so many immigrants come to our shores.

In 1819 a law was passed by Congress and approved by the President "regulating passenger ships and vessels." In 1820, the official history of immigration began. The Port Collectors then began to keep records which included numbers, sexes, ages, and occupations of all incoming persons. However, up to 1856, no distinction was made between travellers and immigrants.

Immigration increased from 8,358 in 1820 — of which 6,024 came from Great Britain and Ireland — to 22,633 in 1831.[19] The decade of the twenties was a time of great industrial activity in the United States. The Erie Canal was built, other canals were projected, the railroads were started, business increased by leaps and bounds. As a consequence, the demand for labor was imperative and Europe responded. During the entire period of our

[19] Adam Seybert, *Statistical Annals of the United States,* Phila., 1818, p. 29.

early national life, the United States encouraged the coming of foreign artisans and laborers as the necessity for strength, skill and courage in the upbuilding of our country began to be realized.

From 1831 the number of immigrants steadily increased until from September 30, 1849, to September 30, 1850, they totaled 315,334[20] The largest increases during those years were from 1845 to 1848, when the famine in Ireland and the revolution in Germany drove thousands to the shores of free America. These causes continued to increase the number of arrivals until in 1854 the crest was attained with 460,474[21] — a figure not again reached for nearly twenty years.

From September 30, 1819, when the official count of immigrants began to be taken, to December 31, 1855, a total of 4,212,624 persons of foreign birth arrived in the United States.[22] Of these Bromwell, who wrote in 1856 a work compiled entirely from official data, estimates that 1,747,930 were Irish.[23] Next comes Germany,[24] with 1,206,087; England third with 207,492; France fourth with 188,725.

The exodus of the Irish during those famine years furnishes one of the many examples recorded in history of a subject race driven from its home by the economic injustice of a dominant race. Later, we see the same thing true in Austria-Hungary where the Slavs were tyrannized by the Magyars; again we find it in Russia where the Jew sought freedom from the Slav; and once again in Armenia and Syria where the native people fled from the Turk.

[20] Young, *Special Report on Immigration,* Phila., 1871, p. 5.
[21] Bromwell, p. 145.
[22] *Ibid.,* p. 16.
[23] *Ibid.,* p. 18.
[24] *Ibid.,* pp. 16-17.

After 1855, the tide of immigration began to decrease steadily. During the first two years of the Civil War, it was less than 100,000.[25] In 1863, an increase was noticeable again and 395,922[26] immigrants are recorded in 1869.

During all these years up to 1870, the great part of the immigration was from Northern Europe. The largest racial groups were composed of Irish, Germans, Scandinavians and French. About the middle of the nineteenth century French-speaking Canadians were attracted by the opportunities for employment in the mills and factories of New England.

The number of Irish coming here steadily decreased after 1880 until it has fallen far below that of other European peoples. Altogether, the total Irish immigration from 1820 to 1906 is placed at something over 4,000,000, thus giving the Irish second place as contributors to the foreign-born population of the United States. The Revolution of 1848 was the contributing cause of a large influx of Germans, many of whom were professional men and artisans. From 1873 to 1879 there was great industrial depression in Germany and consequently another large immigration to America took place. Since 1882, there has also been a noticeable decline in German immigrants. From 1820 to 1903, a total of over 5,000,000 Germans was recorded as coming to the United States.[27]

In the period from 1880 to 1910 immigration from Italy totaled 4,018,404. It will be remembered that the law requiring the registration of outgoing aliens was not passed until 1908, and it may, therefore, be estimated that

[25] Young, p. 6.
[26] *Ibid.*, p. 6.
[27] *Special Consular Reports,* Vol. 30, p. 8.

3,000,000 represents the total number of arrivals from Italy, who remained here permanently.

After 1903, up to the outbreak of the Great War, the number of alien arrivals steadily increased. In 1905, it was more than 1,000,000; in 1906, it passed the 1,100,000 mark and in 1907 the 1,200,000 mark; in 1913 and 1914, the total number for each year exceeded 1,400,000.[28]

During the ten years from 1905 to 1915, nearly 12,000,000 aliens landed in the United States, a yearly average of 1,200,000 arrivals. These alone form more than 37 per cent. of all recorded immigration since 1820 and make up about 88 out of every 100 of our present total foreign-born population.[29]. Until interrupted by the European War, the immigration to the United States was the greatest movement of the largest number of peoples that the world has ever known. Of course, there have been economic upheavals from time to time which have noticeably affected this movement. The Civil War, as before noted, and financial panics and industrial depressions in our country interrupted the incoming tide repeatedly. The Great War with its social and economic upheaval had a tremendous effect on our immigration. The twelve months following the declaration of war shows the smallest number of alien arrivals since 1899. The number was slightly over 325,000. The statistics compiled by the Federal Bureau of Immigration show that by far the greater part of the immigrants who come to the United States are from Europe. Of the 1,403,000 alien immigrants who came here in 1914, about 1,114,000 were from Europe; about 35,000 came from Asia; the remainder, about 254,000, came from all other countries

[28] *Immigration and Emigration,* Bureau of Labor Statistics, Washington, 1915, p. 1099.
[29] *Ibid.*

combined, principally Canada, the West Indies, and Mexico. Eighty out of every 100, therefore, came from Europe. As many as sixty of that eighty came from the three countries of Italy, Austria-Hungary and Russia. Italy sent 294,689; Austria-Hungary was second with 286,059; Russian contributed 262,409. From all of England, Ireland, Scotland and Wales came only 88,000 or about 6 out of every 100; and from Norway, Sweden and Denmark came about 31,000 or 2 out of every 100.

Greece, France, Portugal, Bulgaria, Montenegro, Spain, Turkey, the Netherlands, Belgium, Switzerland, and Roumania contributed virtually all the remainder of our 1914 immigrants from Europe, given in the order of importance.

However, we should bear in mind always that the country of origin or nationality or jurisdiction (as determined by political boundaries) is not always identical with race. Immigration statistics have followed national or political boundaries. Take the immigrants from Russia. The statistics say that 262,000 arrived from that country in 1914. But of this number, less than 5 out of every 100 are Russians; the rest or 95 out of every 100, are Hebrews, Poles, Lithuanians, Finns and Germans.

Austria-Hungary was another country made of a medley of races. The Germanic Austrians who ruled Austria and the Hungarian Magyars who ruled Hungary were less than one-half of the total population of the one time Austria-Hungary.

The record of alien arrivals from Poland is not accurate because it is divided into three national statistical divisions — Russia, Germany and Austria-Hungary. The best estimate is that the total Polish arrivals to the United States since 1820 approximates 2,500,000.

The Slav, the Magyar, the German, the Latin, and the Jew were all in Austria-Hungary and moreover, these were all numerously subdivided. The most numerous of the Slavs are the Czechs and Slovaks. These gave the United States in 1914 a combined immigration of 37,000. Poles, Ruthenians and Roumanians also came here from northern Austria, and from the vicinity of the Black Sea came Roumanians more Latin than Slavic. Besides these, the one time dual kingdom sent Jews, Greeks and Turks.

Although the most important Slavic country of Europe is Russia, yet it was from Austria-Hungary that we received most of our Slavic immigrants. In 1914, as many as 23 out of every 100 of our total immigration were Slavic, and the larger part of this racial group which reached 319,000 that year, came from Austria-Hungary.

That mere recording of country or origin does not give accurate racial information is illustrated in the case of the many Greeks under Turkish rule, and the large number of Armenians found in almost all large Turkish towns. The Armenians are probably the most numerous of the immigrants from Asia. In 1914, the total immigration from Turkey was about 20,000, but the actual Turkish immigration was only 3,000. The remaining 27,000 were Greeks, Bulgarians, Serbians, Montenegrins, Syrians, Armenians and Hebrews.[30]

The "country of origin" tells us almost nothing about the large Hebrew immigration which comes to the United States. The Jew comes from many countries. The greater part of all our recent Jewish immigration comes from Russia, from what is called the "Jewish Pale of Settlement" in the western part of that country. Other Jews come from Austria, Roumania, Germany and Tur-

[30] *Reports of Department of Labor,* Washington, 1915.

key. In 1914, the Jews were the fourth largest in numbers among our immigrants, nearly 143,000.[31]

We must also bear in mind that all of these millions who came to America do not remain with us. There is a constant emigration going on, a departure of aliens back to their native land either for a time, or for all time. Up to 1908, the Bureau of Immigration kept no record of the "ebb of the tide" but since that time vessels taking aliens out of the United States, are obliged by law to make a list containing name, age, sex, nationality, residence in the United States, occupation, and time of last arrival of each alien passenger, which must be filed with the Federal Collector of Customs.

The first year of this record, 1908, followed the financial panic of October, 1907, and due to the economic conditions prevalent in the United States a very large emigration to Europe was disclosed.

The records show also that the volume of emigration, like that of immigration, varies from year to year. Just as prosperity here increases immigration, "bad" times increase emigration from our shores.

There was a time when emigration was so slight that it was of little importance, but since the early nineties it has assumed large proportions. After the panic of 1907, for months a larger number left the country than came into it, and thousands and thousands swarmed the ports of departure awaiting a chance to return home. In the earlier years, the immigrant sometimes spent months making the journey here. Besides the difficulty of the trip, ocean transportation was more expensive. Therefore, the earlier immigrants came to remain, to make homes here for themselves and their children. The Irish, the Ger-

[31] *Ibid.*

mans, the early Bohemians, the Scandinavians, and in fact all the early comers brought their families and their "household goods", ready to settle down for all time and to become citizens of their adopted country.

A large number of the alien arrivals of recent years come here initially with only a vague intention of remaining permanently, and these make up the large emigration streaming constantly from our ports. However, it is only fair to say that eventually many of these people come back to America and become permanent residents. Anyone who has had experience at our ports of entry can substantiate the statement that during a period of years the same faces are seen incoming again and again.

Although immigrants have come by millions into the United States, and have been the main contributing cause of its wonderful national expansion, yet opposition to their coming has manifested itself strongly at different times.

In the colonial period the people objected, and rightly, to the maternal solicitude which England evidenced by making the colonies the dumping ground for criminals and undesirables. However, these objections were disregarded and convicts and criminals continued to come while the colonies remained under British rule.

After the national era, immigration was practically unrestricted down to 1875. At different periods there were manifestations of a strong desire to restrict immigration, but Congress never responded with exclusion laws. The alien and sedition laws of 1798 had for their object the removal of foreigners already residents in the United States. The naturalization laws passed that same year, lengthening the time of residence necessary for citizenship to fourteen years, were another severe measure against

resident aliens. The native American and the Know-nothing uprisings were still other indications of that same spirit of antagonism to the alien based on religious grounds. This religious antagonism in many of the States took the form of opposition to immigration itself and a demand for restrictions. But this all proved futile, for the National Government recognized the necessity of settling the limitless West. Then, too, another subject loomed large and threatening at this time, and engrossed the attention of the people away from the dire evils which the Irish and the Catholics would precipitate upon "our free and happy people". This was the State Rights and Slavery question; and soon the country forgot immigration in the throes of the Civil War.

By an act of March 3, 1875, the National Government made its first attempt to restrict immigration; this act prohibited the bringing in of alien convicts and of women for immoral purposes. On May 6, 1882, Congress passed and the President approved another act "to regulate immigration", by which the coming of Chinese laborers was forbidden for ten years. The story which led up to this Act of Congress is a long one, and the details cannot be given here. Briefly, conditions in California following the Burlingame treaty of 1868, owning to the influx of Chinese labor, resulted in the organization of a working-man's party headed by Dennis Kearney, and forced the Chinese question as one of the dominant issues of State politics. Resolutions embodying the feelings of the people on Chinese immigration were presented to the Constitutional Convention of 1879. The State Legislature enacted laws against this immigration. Subsequently pressure was brought to bear on the National Government, a new treaty with China was negotiated, and finally the law

of 1882 was passed by Congress, restricting for ten years the admission of Chinese laborers, both skilled and unskilled, and of mine workers also.

Ever since the passage of this law, the Federal Government has pursued a more restrictive and exclusive immigration policy. The next law was passed in August, 1882, prohibiting the immigration of "any convict, lunatic, idiot, or any person unable to take care of himself or herself without becoming a public charge." Then, in 1885, came another act known as the "Alien Contract Labor Law", forbidding the importation and immigration of foreigners and aliens under contract or agreement to perform labor in the United States. In 1891 came the law called the "Geary Act" which amended "the various acts relative to immigration and the importation of aliens under contract or agreement to perform labor". This act extended Chinese exclusion for another ten years, and required the Chinese in the country to register and submit to the Bertillon test as a means of identification. In 1893 two acts were passed; one which gave the quarantine service greater powers and placed additional duties upon the Public Health Service, and another which properly enforced the existing immigration and contract labor laws. In 1902 the law of exclusion was made permanent against Chinese laborers. So, since 1875, the United States has passed laws excluding Chinese entirely and virtually excluding the Japanese, and both these races are ineligible to citizenship. In 1907, an act was passed "to regulate the immigration of Aliens into the United States", which excluded imbeciles, epileptics, those so defective either physically or mentally that they might become public charges; children under sixteen not with a parent, etc.

A far more restrictive measure known as the "literacy"

or "educational" test has been before Congress at different times and has, on three different occasions, falied to become a law. President Cleveland vetoed it in 1897, Taft in 1913, and Wilson in 1915. All three Presidents objected to this bill principally on the ground that it was such "a radical departure" from all previous national policy in regard to immigration. President Wilson's veto of 1917 was overcome and the bill became a law by a two-thirds majority vote of both houses. This law requires that entering aliens must be able to read the English language or some other language or dialect. The one thing which the literacy test was designed to accomplish — to decrease the volume of immigration — was brought about suddenly and unexpectedly by the European War. From the opening of the war, the number of immigrants steadily decreased until, for the year ending June 30, 1916, it was only 298,826[32] and for the year ending June 30, 1917, only 110,618.[33] Then it began again to increase steadily until for the year ending June 30, 1920, it reached a total of 430,001.[34]

On June 3, 1921, an emergency measure known as the three per cent. law was passed. This act provided that the number of aliens of any nationality who could be admitted to the United States in any one year should be limited to three per cent. of the number of foreign-born persons of such nationality resident in the United States as determined by the census of 1910. Certain ones were not counted, such as foreign government officials and their families and employees, aliens in transit through the United States, tourists, aliens from countries having immigration treaties with the United States, aliens who

[32] *Reports of Department of Labor,* Washington, 1918, p. 208.
[33] *Reports of Department of Labor,* Washington, 1920, p. 400.
[34] *Reports of Department of Labor,* Washington, 1921, p. 365.

have lived for one year previous to their admission in Canada, Newfoundland, Mexico, Central America, or South America, and aliens under eighteen who have parents who are American citizens. More than twenty per cent. of a country's full quota could not be admitted in one month except in the case of actors, artists, lecturers, singers, nurses, clergymen, professors, members of the learned professions or domestic servants who could always come in even though the month's or the year's quota had been used.

A well organized effort is under way in the Congress which began its session in December 1923, to reduce the quota to two per cent. of the immigrants recorded as coming to the United States in 1890. This bill, which will probably be passed, is being opposed vigorously, by the Jews and Italians who are immediately the particular racial groups to be affected, but since neither the Jews nor Italians, separately or collectively, have political strength to be a voting factor to be considered, except in a half dozen of the industrial states, the passage of the bill seems to be inevitable.

The recent immigration restriction laws make a decided break with past national history and tradition. There is little doubt that these laws are in part the fruit of an organized movement which, especially since the war, is attempting to classify all aliens, except those of one special group, as "hyphenates" and "mongrels". These laws are haphazard, unscientific, based on unworthy prejudice and likely, ultimately, to be disastrous in their economic consequences. The present three per cent. immigration law is not based on any fundamental standard of fitness. Once the percentage of maximum admissions is reached, in any given month, the next alien applying for

entrance may be a potential Washington, Lincoln or Edison to whom the unyielding process of the law must deny admission. Such laws, worked out under the hysteria of "after war psychology", seem to be one of the instances, so frequent in history, where Democracy must take time to work out its own mistakes.

Under the circumstances, there is all the more reason that the priceless heritage of racial achievement by the descendants of various racial groups in the United States be told.

The United States has departed a long way from the policy which was recorded in 1795 by the series of coins known as the "Liberty and Security" coins, on which appeared the words "A Refuge for the Oppressed of all Nations".

ARRIVALS OF ALIEN PASSENGERS AND IMMIGRANTS IN THE UNITED STATES FROM 1820 TO 1892

Prepared by the Bureau of Statistics and published in 1893 by the Government Printing Office.

Countries Whence Arrived	1821 to 1830	1831 to 1840	1841 to 1850	1851 to Dec. 31, 1860	Jan. 1 1861 to June 30, 1870	Fiscal Years 1871 to 1880	Fiscal Years 1881 to 1890	Fiscal Years 1891 and 1892	Total
Austria-Hungary	.....	.....	.....	.....	7,800	72,969	353,719	151,178	585,666
Belgium	27	22	5,074	4,738	6,734	7,221	20,177	7,340	51,333
Denmark	169	1,063	539	3,749	17,094	31,771	88,132	21,252	163,769
France	3,497	45,575	77,262	76,358	35,984	72,206	50,464	13,291	379,637
Germany	6,761	152,454	434,626	951,667	787,468	718,182	1,452,970	244,312	4,748,440
Italy	408	2,253	1,870	9,231	11,728	55,759	307,309	138,191	526,749
Netherlands	1,078	1,412	8,251	10,789	9,102	16,541	53,701	12,466	113,340
Norway and Sweden	91	1,201	13,903	20,931	109,298	211,245	568,362	107,157	1,032,188
Russia and Poland	91	646	656	1,621	4,536	52,254	265,088	192,615	517,507
Spain and Portugal	2,622	2,954	2,759	10,353	8,493	9,893	6,535	5,657	49,266
Switzerland	3,226	4,821	4,644	25,011	23,286	28,293	81,988	14,219	185,488
United Kingdom	.....	.....	.....	.....	.....	.....	.....	.....	.....
England (a)	22,167	73,143	263,332	385,643	568,128	460,479	657,488	104,575	2,534,955
Scotland	2,912	2,667	3,712	38,331	38,768	87,564	149,869	24,077	347,900
Ireland	50,724	207,381	780,719	914,119	435,778	436,871	655,482	111,173	3,592,247
Total United Kingdom	75,803	283,191	1,047,763	1,338,093	1,042,674	984,914	1,462,839	239,825	6,475,102
All other countries of Europe	43	96	155	116	210	656	10,318	4,954	16,548
Total Europe	98,816	495,688	1,597,502	2,452,657	2,064,407	2,261,904	4,721,602	b1,152,457	14,845,033
British North American Possessions	2,277	13,624	41,723	59,309	153,871	383,269	392,802	(c)	1,046,875
Mexico	4,817	6,599	3,271	3,078	2,191	5,362	1,913	(c)	27,231
Central America	105	44	368	449	96	210	462	576	2,310
South America	531	856	3,579	1,224	1,396	928	2,304	1,344	12,162
West Indies	3,834	12,301	13,528	10,660	9,043	13,957	29,042	5,673	98,038
Total America	11,564	33,424	62,469	74,720	166,597	403,726	426,523	7,593	1,186,616

Alien Passengers from October 1, 1820, to December 31, 1867, and Immigrants from January 1, 1868, to June 30, 1892.

(a) Includes Wales and Great Britain not specified. According to William J. Bromwell's *History of Emigration to the United States*, published in 1856 by Redfield of New York, 1,000,000 of this number were from Ireland, which is probably accurate. During and after the Irish famine large numbers of Irish who could not find money for the passage to the United States did find it possible to go to England to work in coal mines, factories, and in seasonal agricultural employment; the money secured from which enabled them to embark for the United States from various English ports, which explains Bromwell's estimate.

(b) Includes 777 from Azores and 5 from Greenland.

(c) Immigrants from British North American Possessions and Mexico are not included since July 1, 1885.

Author's Note: Official statistics of immigration to the United States began in 1819, so that statements as to the number of aliens arriving prior to that time are largely guesswork.

The "panic" of 1893 had the effect to turn the alien tide the other way—back to Europe. Official statistics as to aliens returning from the United States were not required by law until 1908.

The quarter of a century which has passed since the character of alien arrivals to the United States beginning in the forties, changed so markedly in the decade of 1880 to 1890, is not long enough for accurate analysis of the economic, political and social influence on the United States of the coming of these newer races, so that the statistical records here given do not extend beyond 1892.

THE JEWS IN THE MAKING OF AMERICA

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CHAPTER I

THE JEWS AND THE DISCOVERY OF AMERICA

"History repeats itself and historians repeat each other," remarked once the witty English writer, Max Beerbohm. It is perhaps, due to this dominant instinct in historians for repetition that we owe the wide prevalence of the legend concerning Isabella and her jewels. Research has already relegated the story to the realm of the imaginative, but it seems to persist with all the vitality of untruth. In explaining the voyage of Columbus it would be much more appropriate to apply the injunction of James Russell Lowell, "cherchez le Juif" (look for the Jew), and then we could approach the realm of historical reality.

"Not jewels, but Jews, were the real financial basis of the first expedition of Columbus," wrote the late Prof. Herbert B. Adams in one of the his-

torical studies published by Johns Hopkins University (Series Z Columbus and His Discovery of America). His verdict was based on the work of Prof. Moses Kayserling, the great Jewish scholar of Budapest, who unearthed a mass of new historical data concerning Spanish Jewish history. The latter's volume entitled "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries" was instrumental in revealing for the first time the relation between the discovery of the New World and the dissolution of Spanish Jewry in the old world.

The Spanish Court was lukewarm to the whole proposition which Columbus laid before it. He had demanded from the Spanish sovereigns that in case the venture succeeded he would be given the position—Admiral, Viceroy and Life Governor of the new possessions. This the court refused, and Columbus began to try his fortune with the French rulers. What the ultimate outcome of the venture would have been is difficult to say had there not stepped in at this psychological moment the figure of a Jew.

Luis de Santangel was the chief sponsor of Columbus at the court of Ferdinand and Isabella. His family was one of the oldest and most powerful in Valencia and Saragossa. Like most of the Marranos (secret Jews) they bitterly fought the

introduction of the Inquisition. The family was imprisoned and later some of its members were burned at the stake. The first two who paid the supreme penalty for practicing Jewish rites, were Martin de Santangel who was burned in 1486 and Mosen Luis de Santangel, the father-in-law of the treasurer of Aragon, Gabriel Sanchez, who was burned July 10, 1489. Some of the members became penitents and arrayed in their Sanbenitos paraded publicly as a sign of their renunciation of Judaism.

Among the latter was Luis de Santangel, son of Luis de Santangel, farmer of royal taxes and customs and nephew of Luis de Santangel who was burned at the stake in Saragossa. The younger Luis was an impressive and brilliant personality and despite his obvious Jewish connections and earlier faith, became a powerful figure at the Court of Ferdinand and Isabella. When the King wrote to him he addressed him as "A Good Aragonese, Excellent Well-Beloved Councillor." Commerce was the specialty of Luis de Santangel. At Valencia he was at the head of a large mercantile house and was also farmer of the royal customs. He had commercial intercourse with Genoese merchants long before Columbus came to Spain. It was undoubtedly through some of these merchants that Columbus gained the ear of Santangel and

won him over to his project. Santangel became the sponsor for Columbus. Aided by the royal Chamberlain, Juan Cabrero, another secret Jew, he paved the way for Columbus' success. Juan Cabrero, it may be remarked in passing, though some of his relatives had been burned at the stake, was a great influence at court and was named by Ferdinand as one of the executors of his will. Several others of Jewish blood took up the cudgels for the explorer, among them Gabriel Sanchez, treasurer of Aragon, and Alphonso Caballeria.

They interposed their influence at the court of Spain. Luis Santangel particularly was grieved when the negotiations were broken off. "He felt as much sorrow and distress" writes the contemporary historian Las Casas in his 'Historia de La Indias,' "as if he himself had been afflicted with some great misfortune." He went to the Queen and spoke lengthily and persuasively. He expressed his surprise that the Queen had not the courage to participate in a voyage which would rebound greatly to the honor and glory of the country. Many eminent scholars had stated that the plan was feasible and that no valid arguments could be adduced against it. If, as Columbus predicted, some other European powers would have the good fortune to act as his patron and to reap the fruits of this discovery, the Kingdom of Spain,

its rulers and the whole nation would suffer much shame.

This interview, described fully by Las Casas, was the pivotal point of the whole undertaking. The Queen was persuaded by the force of Santangel's arguments to consent to the undertaking but declared that the financial resources of the country were depleted. Santangel answered that he would make arrangements to secure the money necessary for the voyage and would indeed be pleased to perform so small a service for the King and Queen. The story of Isabella's jewels is not founded on facts. The Spanish Academician Cesareo Fernandez Duro has shown that the tale of the jewels was but an invention intended to glorify the Queen.

The account books which are still preserved in the Spanish archives amply confirm the statement that Santangel secured the money for the voyage. He had occupied for some time the position of treasurer in a secret fraternity called the Holy Brotherhood and upon his solicitation and that of his friends, the money necessary for the expedition was finally secured from this organization. One account book contains a record of 1,400,000 maravedis given by Santangel to the Bishop of Avila for the expedition. Another record contains the statement that on May 5th, 1492, the sum of

1,140,000 maravedis was paid to Santangel in return for the money "which he advanced to equip the caravels ordered by their majesties for the expedition to the West Indies and to pay Christopher Columbus the Admiral of the fleet." Again on May 20, 1493, a date on which Ferdinand is known to have occupied himself with Columbus and his expedition, the Treasurer General, Gabriel Sanchez, was ordered to pay Santangel the sum of 30,000 gold florins.

Columbus was called back by the Court's messenger. He returned to Granada and in April, 1492, the articles of agreement known as the capitulations of Santa Fe were signed granting Columbus all he asked. The explorer then sailed for the new world. "After the [Spanish] monarchs had expelled all the Jews from their kingdoms and lands in January, in that same month they commissioned me to undertake the voyage to India with a properly equipped fleet," writes Columbus in his diary.

What were the motives which led Santangel, Gabriel Sanchez, Juan de Cabrero and these other Jews to support this expedition across the unfathomed deep? Why, one is impelled to ask, did the temporary severance of relations between the Spanish Court and Columbus make Santangel so sad that, in the words of Las Casas "he felt as

much sorrow and distress as if he himself had been afflicted with some great misfortune."

No understanding of the forces that made possible the voyage of Columbus can be had without a conception of the position of the Spanish Jews. The very kith and kin of Santangel and the others were fleeing in every direction. The Jews were being exiled, but no haven of refuge was open. Here and there some refugees found a rest. Holland, Turkey, North Africa and Italy, where in the shadow of the Vatican they met with great tolerance, accepted a number. Others drifted aimlessly on the water, thousands of others were captured by pirates and sold as slaves.

More than once there must have entered the minds of Santangel and the others that here in the country about to be opened up to international commerce a channel of escape might be created for the fleeing Jews; that now their sorely tried brethren would have a chance to find life and liberty. The expedition of Columbus was at least something to seize on, it offered some hope of a solution from the insoluble problem of how to save the remnants of a once proud and prosperous Jewry. This feeling for kith and kin may partly explain the deep felt grief of Santangel at the temporary break up of relations; this conception of their duty undoubtedly led these Spanish Jews

to support Columbus and to make possible the discovery of America. The judgment of Santangel was vindicated by history, for no sooner was America discovered than large numbers of Jews flocked to the West Indies where they introduced the cultivation of sugar.

Santangel was recognized by Columbus as being the personality instrumental in the success of the expedition. After the explorer had discovered land, he regarded it as his duty to send the glad tidings of his success, not to the King or to the Queen, but to Santangel. He wrote a detailed account of his voyage. This letter was written in Spanish near the Canary Islands on February 15, 1493. He made another report to Sanchez. Later, both letters were sent to Ferdinand and Isabella, who received Columbus with much ceremony.

After his return Columbus began preparations for his second journey. The first financial resources having been exhausted it became necessary to look about for new wealth which might be utilized for sending forth the squadron again. Ferdinand did not have to seek far, for he had ascertained that the Jews, expelled from his Kingdom, had left behind them money or its equivalent in real and personal property as well as many debts which they had been unable to collect. Ac-

cordingly a royal order was issued, in which the authorities were commanded to confiscate for the state all the property which had belonged to the Jews, including that which had been forcefully taken from them by Christians. Even those valuables which the fleeing Jews had left with their baptized relatives were seized and converted into money to meet the expenses of the expedition. Mantles which had been used to cover the scrolls of the Law were seized and sold to provide money. According to a royal order of May 23rd, 1493, it was from this fund that 10,000 maravedis were paid to Columbus upon his return as the reward for him who would sight land first. This second successful consummation of the voyage was made possible to some extent with money directly taken from Jewish sources.

Was Columbus himself a Jew? The most erudite protagonist of this theory is the learned Spanish Churchman, Don Celso Garcia de la Riega, a scholar famous for his researches on the life of the great discoverer. By referring to documents in the town of Pontavedra in the Province of Galicia, he demonstrated that the family of Colon (the Spanish form of Columbus' family name) lived there between 1428 and 1528. The first names found among them were the same as prevalent among the relatives of the Spanish

admiral. These Colons and the Fonterossa family intermarried. The latter, asserts Garcia de la Riega, were undoubtedly Jewish or had been recently converted to Catholicism. Christopher's mother was a Fonterossa. When disorders broke out, the parents of the discoverer went from Spain to Italy and settled there. Furthermore, asserts this scholar, both the Jewish appearance of Columbus and the great familiarity which he displayed with the Bible tend to confirm the theory of his Jewish origin.

But whatever the origin of Columbus his first two voyages would probably have been impossible without Jewish aid. Not only did they make arrangements to secure the financial prerequisites, but the scientific data necessary came from Jewish sources. The Almanach Perpetuus originally written in Hebrew by the Jewish scholar, Abraham Zacuto, was of great help to the discoverer who refers to it in his reminiscences. As Joseph Jacobs writes in his "Jewish Contributions to Civilization," "practically all the astronomical tables which were used by astronomers, astrologers, map-makers and mariners (including Columbus in the last named) were made by Jews, who also contributed some of the more important Portulani by which the seamen steered. So, too, the chief instruments for taking observations on

board, the Jacob's Staff and the new quadrant, were due to Levi ben Gerson and Jacob ben Makir." Columbus' copy of Zacuto's table, with glosses and notes, still exists in Spain, and the copy of this work, it may be added, was given to him by Joseph Vizino, another Jew and a pupil of Zacuto himself.

The complete list of men who accompanied Columbus on his epoch making voyage has fortunately been preserved. Several distinctly Jewish names appear but it is doubtful as to whether these constituted the entire number of Jews on the three ships. It was very difficult to find sailors to man the vessels. What was to prevent numbers of these Jews, despairing and despondent, from seizing this opportunity to find a possible home? They had nothing to lose, for they had nowhere to go. There has come down to us the name of Luis de Torres, a Jew who had occupied a position under the Governor of Murcia. Torres was employed as the interpreter of the ship, for he understood Arabic, Hebrew and Chaldee. Another Jew was Alonzo de Calle. His name was derived from the "Jews' lane." A secret Jew, Roderigo Sanchez, a relative to Gabriel Sanchez, the treasurer, took part in the expedition at the express request of Queen Isabella. The physician,

Maestro Bernal, was a Jew, as was Marco, the surgeon on board ship.

Columbus took possession of the land for the rulers of Spain. In an endeavor to elicit some information from the natives he sent Luis de Torres, the Jew, and another sailor to make the first exploration of the vicinity. Torres returned after four days, and in his report to Columbus, among other things said he found men and women with fire in their hands, with which they lit one end of a small roll held in the mouth. It resembled dry leaves and was called tobacco. They inhaled the other end of the little roll, and blew forth great clouds of smoke through the mouth and nose. Torres, who was the first European to discover the use of the weed, was also the first person to settle in Haiti.

Attempts have been made to identify the natives with the lost ten tribes of Israel. A Spanish clerygman, Poldan, was the first to propound the theory in the sixteenth century. In 1650 an Englishman, Thorowgood, wrote on behalf of the same theory, which was held independently by Manasseh ben Israel, a renowned rabbi of Amsterdam. Others have also written in the same strain. Similarities in names, customs, and habits have been noted. Even in recent times, the Englishman, Lord Kingborough, devoted his time, a large

amount of money and his scholarship to the publication of a collection of American documents in order to prove the Jewish origin of the natives of the New World.

The exponents of this theory have pointed out an alleged similarity between Hebrew and some of the Indian dialects. Iowa, for example, is believed to be but another rendition of Yehovah. Moreover, such customs as circumcision, abstention from touching the dead and from the tasting of blood, the keeping of definite fast days, sacrifice of first fruits on high mountains, the carrying of a holy ark in time of war, are known to have existed among the Indians. Again the existence of Jewish facial types is occasionally to be found among the American aborigines. Nevertheless, ethnology has rendered no definite verdict as to the origin of the people whom de Torres first saw on the land which was destined to become America.

CHAPTER II

THE JEW AND AMERICAN IDEALS

It was the enterprise of Jews that aided in the consummation of Columbus' epoch making voyage of discovery, and it was in a large measure Jewish ideals and Biblical influences which played a prominent part in its foundation. "Hebraic mortar," wrote Lecky, "cemented the foundations of American democray." The direct influence of Jewish personalities was only partially apparent, but on the other hand there was present the powerful leaven of that Jewish book which for the founders of America contained all the earthly wisdom.

If, as Heine declared, "Protestantism is simply a Judaism that allows you to eat pork," then Puritanism is the most Jewish of all Protestant sects. The Pilgrims were the Separatist group among the Puritans. Raised and nourished on the Bible, they suffered all the agonies of a spiritual bondage both in England and in Holland. Like Israel they thought themselves the saved remnant of an irredeemable mankind; like Israel they

found themselves rejected of a majority and the object of their hatred, These dissenters called themselves "Christian Israel." England was "the land of bondage," James I was "Pharoah," the Atlantic Ocean was the "Red Sea," and America was the "New Canaan."

The thing to be done by these Pilgrim fathers seemed foreordained in their sacred Bible. The course of action was already outlined, and its path was to be the path of ancient Israel. The exodus from Egypt was their inspiration, so "Christian Israel" duplicated and followed the pathway of the Jewish Israel. "To America whither the Shekinah had guided them through the sea," even as, when Jehovah had guided his chosen people over the Red Sea, Israel had gone forth and created a theocracy in Canaan, so they, too, would go forth and create another theocracy in the New Canaan.

A generation of Christians raised leisurely in the Sunday Schools and having but a superficial acquaintance with the Bible can little realize the intense and far reaching rôle of that book in the lives of their forefathers. They were nearer to the Old Testament than to the New. They borrowed their nomenclature from that book. Even in their invective they used Jewish terms. "Anna Hutchinson was a wretched Jezebel." Every

happening, every personality was seen through Hebraic spectacles. Governor Bradford, in his "History of the Plymouth Plantation," describes the removal from Leyden and the joy of their enemies who had slandered them "as if that state had been wearie of them, and had rather driven them out (as the heathen historians did faine of Moyses and the Israelites when they went out of Egipte)."

Their career was to a certain extent parallel to the career of the ancient Jewish people. In the new land they sought to find a haven of refuge and to worship God according to their own traditions. The problem of subduing the surrounding tribes faced the Puritans and they proceeded to act in the fashion of the ancient Jews. Their career was to be a duplication of the career of the People of the Book. "It appears," writes one of the early colonists, "that God calls the colonies to warr. The Narrohgansetts and confederates rest on their numbers, weapons and opportunities to do mischeefe as probably of ould, Ashur, Amalek, and the Philistines with others did confederate against Israell." Their eventual triumph must have seemed to them foreordained just as the triumph of their Jewish spiritual fathers was foreordained over the Amalekites and the Philistines.

The leaders of the colony were in their spiritual

makeup simply a far flung branch of the House of Israel. Culturally they were Jews as much as non-Jews possibly can be. They absorbed in the fullest manner the spirit of the Jew as manifested in Biblical literature. Nor did they stop at the English rendition of the Bible. What they sought, was to decipher the original Hebrew so that they might still further master every available bit of Jewish learning. Francis Baylies in his "Historical Memoir of the Colony of New Plymouth" makes the assertion that all the clergy among the Pilgrim Fathers were skilled critics in Hebrew. This perhaps might be overstating the point; but when one reads Bradford's pathetic delineation of his attempts to master Hebrew so that he might "learn in their own tongue how the patriarchs communed with God," we get a glimpse of this Hebraized Puritan mentality. Holland, the place of their temporary sojourn, contained large numbers of Jews who had come from Spain, and these Jews furnished the Pilgrim clerics with the knowledge of the original Biblical tongue.

"Christ did, indeed occupy a place in their theology, but in spirit they may be considered as Jews and not Christians. Their God was the God of the Old Testament, their laws were the laws of the Old Testament, their guides to conduct were the characters of the Old Testament." Thus

writes James Truslow Adams in his brilliant work on "The Founding of New England."

It was the profoundest of contemporary Hebrew philosophers, Achad Haam, who remarked that not only did the Jewish people create the Bible but that the Bible created the Jewish people. What was true of Israel was true of the New England Fathers. The persistence of Israel in a hostile environment can be attributed to its faith that it is a separate minority, to the faith that Jehovah is with it and that it will inevitably be redeemed, to its self-discipline and austerity, to its strength of will, all characteristics which flow from its Biblical tradition. In the case of America, less stubborn breeds came, saw and were conquered by the inhospitable environment; among those that persisted the Puritans stood foremost. And they persisted precisely because of those characteristics engendered by their Biblical theology. Their disciplined minds, their obstinacy and strength of will, their sublime faith that Jehovah was with them, all these factors which were the fruits of their Hebraic culture made possible their ultimate triumph and insured the continuity of their settlements. Thanks to their Hebraic tenacity the foundations of New England were laid.

Their laws they copied from the Hebraic

model. In this commonwealth there was, as Fiske writes, "the same ethical impulse which animates the glowing pages of Hebrew poets and prophets, and which has given to the history and literature of Israel their commanding influence in the world." The foreword of the 1658 revision of the Pilgrim Code reads that "it was the great priviledge of Israell of old, and soe was acknowledged by them, Nehemiah the 9th and 13. That God gave them right judgements and true Lawes, . . . and accordingly wee . . . can safely say . . . that wee have had an eye primarily and principally unto the aforsaid Platforme."

In the historic correspondence in 1642 between Bradford, Partridge, Reyner and Chauncey of Plymouth with Governor Bellingham of Massachusetts, there is established for the guidance of the colony the principle that "ye judicials of Moyses are immutable and perpetual." In framing the capital laws of the colony, legislators sought to harmonize their ideas with Biblical ideas by appending Mosaic quotations. This Biblical influence was paramount in all the New England colonies. In the Connecticut code of 1650, the Mosaic model is adopted. Magistrates are empowered to administer justice "according to the laws here established and for want of them according to the word of God." In New Haven

also the extension of Jewish influence was visible. The founders of the colony, John Davenport and Theophilus Eaton, were expert Hebrew scholars. Davenport introduced the study of Hebrew in the first public school in New Haven.

In New Haven's declaration of legislative principles, there is found the doctrine that "the judicial laws of God as they were delivered by Moses, and as they are a fence to the moral law, being neither typical or ceremonial, nor had any reference to Canaan, shall be accounted of moral equity, and generally bind all offenders, and be a rule to all the courts in this jurisdiction in their proceeding against offenders, till they be branched out into particulars hereafter."

In the code of 1655 for the same colony there were 79 topical statues for its government. Of these 79, 50 percent contained references solely to the Old Testament, 9 per cent from the Old and the New and only three percent from the Christian gospels, demonstrating how completely Hebraized the Puritan mentality was.

The powerful influences emanating from the tradition of the Jew did not cease with the successful conclusion of the period of early pioneering. At every critical hour the authority of his words and deeds was invoked; physically he may have been absent, spiritually, however, he played an

important rôle and on more than one occasion rendered the ultimate verdict.

In early America, we must remember, newspapers were few and far between, the communication of news was slow, higher educational institutions were for the select few. The moulding of character and ideals came largely as a result of Biblical influences. The pulpit was practically the sole source of information about those things outside routine life and the Bible was the very basis of the early Americans' existence. Joshua, Samuel, Moses, David, Gideon,—these figures were more familiar to the American than the history of his own forebears or the mother country. It is not surprising therefore that in time there developed in the Anglo-Saxon people the same mentality which characterized the other race nourished on the Bible, extreme individualism, distrust for mundane authority, impatience with dynastic tyranny.

It is only of late that historians have begun to recognize the source of that republican feeling that ended in the separation from the mother country. While, in the case of the few, the Englishman, Locke, and perhaps some of the French Encyclopedists exercised a decided influence, in the case of the many brought up on their Bible, revolutionary occurrences in ancient Israel played a paramount rôle. The divine right of Kings once

held omnipotent sway over Europe and hardy indeed were those who flung the first challenge at it. There would have been no response on the part of the masses until there had seeped into their mentality doubt as to its Biblical sanction.

In colonial times it was customary before each election to preach in the church a sermon concerning the current political issues. This was called the election sermon. It was often printed and then sent broadcast. This form of propaganda exercised a powerful influence on the ultimate outcome of the conflict. It was regarded as the political pamphlet of the day; in the practical absence of all other reading matter besides the Bible it served as a great instrument of political and intellectual education.

Lecky, in his "Rationalism in Europe" (vol. II, page 168), commenting on English revolutionary methods, which were paralleled also in America, writes "It is at least an historical fact that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament and the defenders of despotism from the New. The rebellions that were so frequent in Jewish history formed the favorite topic of the one—the unreserved submission inculcated by St. Paul, of the other."

The Rev. Dr. Samuel Langdon in his sermon before the Honorable Congress of Massachusetts Bay, May 31, 1775, preached on the text "I will restore thy judges as at the first." Among other things he asserted, "Let them who cry up for the divine right of kings consider that the only form of government which had a proper claim to a divine establishment was so far from including the idea of a king, that it was a high crime for Israel to ask to be in this respect like other nations; and when they were gratified, it was rather as a just punishment of their folly." By a special vote Dr. Langdon's sermon was ordered to be printed and sent to each minister in the colony and to each member of the Congress.

It was from the Biblical arsenals that many of these revolutionists gathered the weapons which destroyed the tyranny of Great Britain. The leaders and preachers, particularly in New England, knew precisely the things that counted most with their hearers, and in arousing them to a sense of duty expressly pointed out the religious sanction for rebellion. Truly if God was King, what necessity was there for other substitute Kings; if the Ruler was in Heaven, why tolerate these earthly rulers? If all men were equal children of Yahweh, and Yahweh's power was absolute, it naturally followed that no man could usurp his function.

Lazare, the brilliant student of Jewish psychology, analyzing the restlessness of the Jew and his critical attitude towards established authority, wrote in his work "Anti-Semitism": "Holding Yahweh alone as their Lord, poor men were ever driven to revolt against human magistracy; they could not accept it, and during the periods of uprising Zadok and Judah the Galilean were seen carrying with them the zealots by their cry 'Call none you master'." When eighteen centuries after these there is inscribed in the first seal of the United States the words "Rebellion to tyrants is obedience to God," we see two different races in two different epochs of history arrive at an identical idea by a logical process from the same original premise.

These preachers absorbed the Biblical knowledge and nourished their rebellious spirit on Israel's doctrines and history. The election sermon of Rev. Simeon Howard before the Council and House of Representatives of Massachusetts in 1780 was typical of the time. In this audience were Robert Treat Paine and Samuel Adams. Preaching in favor of electing rulers he asserts: "This is asserted by Josephus, and plainly intimated by Moses in his recapitulatory discourse, . . . and, indeed, the Jews always exercised this right of choosing their own rulers; even Saul and

David, and all their successors in the throne, were made kings by the voice of the people."

The Biblical argument was most clearly and lucidly stated by Thomas Paine in his "Common Sense." Of this volume Dr. Rush says, "It burst forth from the press with an effect that has rarely been produced by type and paper in any age or country." "Common sense" devotes its foremost part to the subject of Monarchy and Hereditary Succession, and is drawn entirely from Jewish history. Monarchy is ranked in the Scriptures as one of the sins of the Jews for which a curse in reserve is pronounced against them. Paine marshalls all the anti-monarchical incidents for the Old Testament and exclaims "Where . . . is the King of America? I'll tell you, friend, he reigns above." Continuing the narrative he concludes with Samuel's warning concerning monarchy: "These portions of scripture are direct and positive. They admit of no equivocal construction. That the Almighty hath here entered his protest against monarchical government is true, or the scripture is false."

What would be an appropriate symbol for these revolutionists who had absorbed the history of Israel and looked to the lessons of Jewish experience as to the wisdom to be cherished? What could have a profounder effect on the people than a

Jewish seal? On the same day that the Declaration of Independence was adopted, a Committee consisting of Dr. Franklin, Mr. Adams and Mr. Jefferson was appointed to devise a seal for the new country. They proposed to depict for one side Pharoah sitting in an open chariot, a crown on his head and a sword in his hand passing through the dividing waters of the Red Sea in pursuit of the Jews. Rays from a pillar of fire beam on Moses, who is represented as standing on a shore extending his hand over the sea causing it to overwhelm Pharoah. Beneath was the motto, "Rebellion to tyrants is obedience to God."

The revolutionary historians themselves make clear the profound influence exercised by the experience of the Jewish people upon the American mind in the making. Dr. David Tappan who was professor of divinity at Harvard University immediately after the Revolutionary War and who had excellent opportunities to observe the impelling motives to Revolution, speaking about Samuel's admonition against monarchy, added that "from this source some writers have deduced that monarchy is in its very nature criminal, it invades the prerogative of the Supreme Ruler as well as the equal rights of man. This inference was plausibly enforced on the American people . . .

and this sentiment, with others equally well timed, operated with the swiftness and force of an electric fluid in preparing the country for a formal separation from the British monarch."

CHAPTER III

THE JEWS AND THE ECONOMIC FOUNDATIONS OF AMERICA

The first direct influence of Jewish men and money in the colonization of our country was made through the Dutch West India Company. Numbers of the refugees from Spain fled to Holland, which was the first European country to raise the standard of religious tolerance, and a large amount of wealth was by virtue of the migration diverted to the new haven of refuge. Sombart, in his "Jews and Modern Capitalism," explains the sudden, unparalleled rise of Holland as a trading center in the sixteenth and seventeenth centuries as being due to the Spanish Jewish influx, and whatever be the pros and cons of this particular question there is no doubt that the commercial and colonial importance of Holland rose with the assistance of Jews.

The Company itself had no hesitation in asserting the importance of the Jewish shareholders in its activity. When the first shipload of Jews arrived in New York from Brazil, Peter Stuyvesant

displayed a keen animosity toward them. He wrote to the Directors in Amsterdam requesting that "none of the Jewish nation be permitted to infest New Netherland." The directors replied that they "would have liked to agree to your wishes and request, . . . but . . . we observe, that it would be unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brasil and also because of the large amount of capital, which they have invested in shares of this Company."

Confirmatory evidence of the large participation of the Jews in the Dutch West India Company is also found in another source. Menasseh ben Israel in his "Humble Address to Cromwell" states "that the Jews were enjoying a good part of the (Dutch) East and West India Company." In the Board of Directors, asserts one of the first writers on the early settlements of the Jews in America, Charles Patrick Daly, there were a number of these Spanish Jews.

It was in 1654 that the Jews first came to New York. These Jews, twenty-three men, women and children, were refugees from Pernambuco, Brazil, which had just been captured by the Portuguese. They must have fled hurriedly, for they had no passage money, and upon their arrival here, the master of the boat sold all their available posses-

sions. The sale, however, did not realize the full amount, and two Jews, David Israel and Moses Ambrosoes were held as security until the matter was straightened out.

Stuyvesant's hostility to the new arrivals aroused the Jewish members of the Directorate of the Company, and on the 15th of July, 1655, a special resolution was passed in which specific rights were granted to the Jews, giving them full economic liberty on the condition that they take care of their poor. The Governor, nevertheless, strove to hinder them by petty means and only later, when the Board of Directors categorically announced that the Jews of New Amsterdam were to enjoy the same liberties as the Jews of Holland, did this antagonism begin to weaken.

The capture of the City by the British did not alter in any degree the status of the Jews. The erection of a synagogue was prohibited for some time. In 1691 we see them, in a directory of that year, enumerated as one of the sects of the city which possessed its own hall of worship. With characteristic industry and intelligence they began to rise in the economic scale and as early as 1700 they exercised considerable enlightening influence on the political life of the colony. The liberal Lord Bellomont, who was Governor in 1698, had arrayed against him the leading mer-

chants, in consequence of his efforts to put down the piracy by which they profited. He was also opposed by the aristocratic party because he had disapproved of their course in the trial and execution of the rebellious Leisler. The aristocratic and mercantile class deprived Bellomont of the money to carry on his government, and so extensive and powerful was this combination that he writes in 1700 to the Lords of Trade, "Were it not for one Dutch Merchant and two or three Jews that have let me have the money, I should have been undone."

The Jewish Colony had in the meantime been reinforced by a slow and steady influx of immigrants from the countries of Europe. The Rev. John Sharpe wrote in 1712, "It is possible to learn Hebrew here as well as in Europe, there being a Synagogue of Jews, and many ingenious men of that nation from Poland, Hungary, Germany, etc." These "many ingenious men" extended the commerce of the city and vitalized its economic life. They were among the leading merchants of the city and by their international connections assisted in making the city a center of international trade.

A certain number of Jews departed from New York and proceeded eastward to Rhode Island. As early as 1657 Jews began their pen-

etration into that province, attracted by the freedom of conscience guaranteed by its founder, Roger Williams. In Newport there soon rose a considerable community of Jews headed by Aaron Lopez who raised the status of the city to one of supreme importance. It was the one of three most significant commercial centres of the colonies, ranking with Boston and Philadelphia. Lopez, who came about 1755, induced forty Jewish families to settle there and soon Newport began to grow by leaps and bounds. In fourteen years after he settled, Newport had 150 vessels engaged in trade with the West Indies in addition to carrying on a whaling business. Lopez alone was the owner of thirty vessels engaged in European and West Indian trade and in the whale fisheries. He was looked upon as one of the most eminent and successful merchants in New England. His father-in-law, Jacob Rodriguez-Rivera, came to Newport in 1745 and by introducing the manufacture of spermaceti there, added to the prosperity of the town. So successful was their activity that at one time Newport possessed seventeen factories of candles and oil products and a probable monopoly of this industry until the outbreak of the Revolution.

Immediately after the opening of the eighteenth century Jews began to make their appearance in

Philadelphia. Jonas Aaron was the first settler. He established himself in 1703 and in time a comparatively prosperous community grew up about him. In 1740 a cemetery known as the "Jews burying-ground" was secured. A congregation known as "Mikveh Israel" was established in 1745. Of the eleven original founders of the city of Easton, Pa., three were Jews: Myer Hart, his wife Rachel and his son, Michael. He is at the head of the list of those furnishing materials for the erection of Easton schoolhouse, and an idea of his industry may be gained from the fact that he and his son were the two heaviest taxed individuals in the county.

Georgia, the breeding nest of the Ku-Klux-Klan, was, ironically enough, placed on a permanent basis by a number of Jews, together with a congregation of Moravians and a small body of Highlanders from Scotland. General Oglethorpe, a high minded man, distressed by the condition of individuals imprisoned for debt, decided to found the colony between the Altamaha and the Savannah river. He organized a company to sell stocks and began the colony with 115 people who had been released from jail. He distributed a tract of land for each one of them for a period of ten years. On the 7th of July, the day on which Oglethorpe had assembled the colonists for the

purpose of allotting the land, a ship came up the Savannah river with forty Jewish immigrants. The Company officials in London, informed of the appearance of the Jews, came to the conclusion, 3,000 miles away from the scene, that the new immigrants would interfere with the sale of shares. They hoped that the public mind might be disabused of any intention to "make a Jews' colony of Georgia."

Oglethorpe knew the situation much better, and encouraged the Jewish settlement. He realized the value of these new immigrants who stood out in marked contrast to the idle, shiftless and useless graduates of the English prisons. One of the Jewish group was Dr. Nunez, whom Oglethorpe specially commended for his humane efforts to alleviate suffering among the colonists. Another was Abraham De Lyon, an agriculturist who successfully introduced useful foreign plants and by the cultivation of the vine labored to make Georgia a grape growing country. The principal merchant of the colony also was a Jew. Later the Moravians and the doughty Scotch Highlanders arrived and Georgia began to make progress. The first white male child born in the colony was a Jew, Isaac Minis. The Jews constituted about one-third of the whole colony in its beginning. After the departure of Oglethorpe, the more big-

oted of the colonists exerted their influence and a number of Jews began to leave. They established themselves in the neighboring city of Charleston.

Here they formed themselves into a Congregation in the year 1750. But the growth of the population made necessary a larger place of worship, and in 1781 they bought a commodious brick structure, which was altered into a permanent synagogue. In 1791 their official incorporation as a religious society took place. The number of members was about 400. The Hebrew Benevolent Society, organized in Charleston in 1750, is in existence to this very day. The Jew, here as elsewhere, vitalized the economic life of the place by the introduction of new ideas. Moses Lindo, for instance, who arrived from London in 1756, became engaged in indigo manufacture which he made one of the principal industries of the colony.

It is Virginia that has the earliest record of Jewish participation in the upbuilding of the United States. "A Muster of the Inhabitants of Virginia" in 1633 contains the names of Elias Legardo, Joseph Moise, and Rebecca Isaacke. Seignor Moses Nehemiah is mentioned as a litigant in the year 1658 in the legal annals of the colony. His litigation sheds a peculiar light on conditions in early Virginia. Tobacco, then, was a legal tender and was preferred to anything else.

In order to compel a creditor to receive payment in coin instead of tobacco, Nehemiah had to have recourse to judicial procedure.

The New York State archives contain an original bill of lading and an invoice of goods shipped from Curacao to New Netherland in 1658 directed to Joshua Mordecai En-Reques. In this document there is enumerated the following list of articles which the above mentioned Jew was importing for the inhabitants of the colony: Venetian pearls, pendants, thimbles, scissors, knives and bells. Four years after their admission to the colony they were carrying on commerce with Venice, perhaps the chief Mediterranean seaport of the time. Tobacco was soon imported by a Jewish merchant. There are numberless references to the commerce carried on by the Jews of New York, often with their own vessels. These New York Jews traded with Jamaica, Barbados, St. Thomas, Canada, Bermuda, Lisbon, Madeira and Liverpool, in all of which places the foreign commerce was in Jewish hands. Trade with India was opened up by a Jew from New York who had previously lived in Calcutta, while another Jewish trader sent ships to Malabar and China. The commerce of Newport has already been alluded to, and it may be mentioned in passing that these Newport Jews also had formed an intercolonial

oil company, antedating the Standard Oil by about 150 years.

This commercial importance of the Jew in the colonies was not mere accident. Writing in 1712, in "The Spectator" the essayist Addison who held office in England declared that "they [the Jews] are, indeed, so disseminated through all the trading parts of the world, that they are become the instruments by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence; they are like the pegs and nails in a great building, which, though they are but little valued in themselves, are absolutely necessary to keep the whole frame together."

The Jews throughout Europe and America occupied then, and to a certain extent, still occupy a peculiar position. International commerce was then in its infancy. Differences in language and customs, national jealousy and suspicious distrust of foreigners, ignorance of the technique of trading, conditions of chronic warfare, all militated against extensive international commerce. The means of communication were slow and confidence in people thousands of miles distant was rare. But here were the Jews, united by language, customs, and morals, spread throughout all the great commercial centers and in addition endowed with a

great capacity for trading. The Jew in New York had relatives in Amsterdam, Brazil and London. The Jew of Newport was acquainted with the Jews of Barbados, Constantinople or Italy. Most of these Jews were of Spanish origin or descent, and members of the same family found themselves after the expulsion in all parts of the world. It was this peculiar situation which was of great commercial importance and redounded ultimately to the great benefit of the American colonies. Because of this, the Jew rendered a unique and unparalleled service to the upbuilding of the colonies.

England forced her colonies to purchase in the mother country all the manufactured articles which they needed. Edward Eggleston, a leading historian of American colonial commerce, has well pointed out that the balance of trade with England went heavily against the colonies. British merchants refused colonial currency and this heavy balance had to be paid in coin. This deficiency was supplied by means of the trade with the West Indian islands and the African colonies. In all these West Indian trading centers the Jews played the first rôle. A stream of precious metals came into the country offsetting the handicap under which the colonies were laboring. Communications between both sections of the Western

hemisphere had been initiated by Jews and they were among the most important of the commercial groups, which were active. This wealth revitalized the economic system, the basis of the colonies' existence, and saved it from inevitable stagnation and decay.

The sugar trade also was of great importance to the colonies. Aside from precious metals, it was the chief article of trade between both portions of the New World. There is ground for believing that sugar culture was transplanted from Madeira to Brazil and the New World by a Spanish Jew. At one time the whole sugar industry in the West Indies and Brazil was a Jewish monopoly. It was an industry of supreme importance in that day, as Brooks Adams has pointed out in his volume on America's commercial supremacy. It brought vast wealth to England and the colonies and to other countries, also. The writer, Nieuhoff, who was in Brazil before 1650, wrote that "They [the Jews] had a vast traffic, beyond all the rest, they purchased sugar mills, and built stately houses in the Receif. They were all traders." The Council of Trade in Paris (1701) declared "that French shipping owes its splendor to the commerce of the sugar producing islands."

It was this commercial link between the Jews

of the colonies and the Jews of the West Indies and Brazil that stabilized the economic order of the colonies and gave it the basis for its economic future. It compensated for the burden that the mother country placed upon America and without the beneficial effects flowing from this Jewish trade the growth of the colonies would have been difficult and slow.

CHAPTER IV

THE JEWS AND THE REVOLUTIONARY WAR

When the conflict between the colonies and the mother country grew keen, the overwhelming majority of the Jews were arrayed on the patriot side. From the very inception of the protest against the meddlesome habits of Parliament they stood solidly behind the revolutionaries. On the Non-Importation Resolutions of 1765 we find the names of leading Jewish merchants, Benjamin Levy, Sampson Levy, Joseph Jacobs, Hayman Levy, Jr., David Franks, Matthias Bush, Michael Gratz, Bernard Gratz and Moses Mordecai. Their patriotism conquered the feeling of attachment which they bore for their mother community across the seas, for in the same way that the American colonies were largely the children of England, so was the Jewish community the dependent child of English Jewry.

Their services covered a number of fields. They furnished soldiers and officers for the army. They financed the Continental Congress and the political

leaders of the day in the period prior to the outbreak of hostilities. They boycotted English goods. Coming from the more educated and wealthier classes they were able to furnish a number of officers to the Continental service. Four Jews were Lieutenant Colonels, three were Majors and there were at least six captains. There were a few outstanding figures among these Jewish Revolutionary soldiers, men who received for the most part the recognition which they adequately deserved.

Major Benjamin Nones could well be called the Jewish Lafayette. He left France in 1777, and came to Philadelphia where he immediately enlisted in the patriotic cause. He started as a volunteer private and rose to the rank of Major. He was on the staffs of both Lafayette and Washington. Later, at the head of a group of four hundred men he was attached to the command of Baron de Kalb which contained a number of Jews. When de Kalb fell, three Jews carried him from the field, Major Nones, Captain Jacob de la Motta and Captain Jacob de Leon.

The Pinto family of Connecticut had three and probably four brothers who took an active part in the Revolution. Abraham Pinto was a private in Company Y Seventh Regiment of Connecticut. Solomon served as an officer and was wounded in

the British attack on New Haven. William Pinto appears on the revolutionary records as a volunteer both in 1779 and in 1781. The relationship of the last to the others has, however, not been determined.

The South, which contained a larger proportion of Jews than it does at present, yielded also its quota of virile Jewish rebels against King George's yoke. In Charleston, South Carolina, a corps of volunteer infantry composed largely of Jews took the field. These soldiers were under the command of Captain Lushington and later saw service under General Moultrie at Beaufort. The outstanding figure among Jewish revolutionary heroes was Mordecai Sheftal, one of the first white children born in Georgia. At the outbreak of hostilities he organized the Rebel Parochial Committee. In his capacity of Chairman of that body he regulated the internal affairs of Savannah. During the month of July, 1777, he was appointed Commissary General to the troops of the colony. When the British took Savannah they took him prisoner. He was placed on board one of the horrible prison ships, where more than one patriot found his death. In 1780 he was placed near the head of the list of those anathematized by the British authorities in their Disqualifying Act. In 1782 he appeared in Phila-

delphia. The following year he received a grant of land in recognition of his services during the war. After the war he was active in several spheres. His name figures prominently in the early history of Freemasonry in the United States. The Union Society of Savannah (organized in 1786), still one of Savannah's representative organizations, has the honor of having in him one of its original founders.

Two members of one family rose to considerable rank. Isaac Franks, one of them, enlisted at the age of seventeen. This youngster was captured but made a daring escape after being imprisoned for three months. At the age of nineteen, he was made a foragemaster and three years later he was appointed to the position of ensign in the 7th Massachusetts Infantry. He was a friend of George Washington and the latter stayed at his house in Germantown during the prevalence of yellow fever in that vicinity in 1793. His portrait, painted by his friend Gilbert Stuart, is in the Gibson Collection of the Pennsylvania Academy of Fine Arts in Philadelphia.

Major David Franks, who resided in Montreal, was the second member of the family who achieved distinction. He was arrested in 1775 for speaking disrespectfully of the King. His name appears on the list of twenty nine prisoners sent to the

British ministry, "being the principal persons settled in the province who very zealously served the rebels in the winter of 1775-1776 and fled upon their leaving it." Due to the fact that he was an aide-de-camp to Benedict Arnold, some sought to implicate him in the latter's act of treachery, but he was completely exonerated and promoted in the public service. In 1781 he was sent by Robert Morris as a bearer of dispatches to Jay in Madrid and Franklin in Paris. He served the United States on a number of occasions in the capacity of confidential diplomatic agent.

There were a number of other Jewish officers and men who participated in the Revolution and displayed on the battlefield the same energy and enthusiasm which they manifested in the economic upbuilding of the country. Particularly did their aid prove of enormous value in supplying the sinews of war. There were a number of Jews who gave freely to the country in the form of voluntary contributions and loans. Among these was a Polish immigrant Jew who never received one penny in compensation for the fortune he generously placed at the disposal of the republic.

Haym Salomon, born in Lissa, Poland, in 1740, had migrated to America four years before the outbreak of the Revolution. He spoke a number of languages, among them German, French and

Italian, besides Russian and Polish. He was arrested by the British officials in 1776 on the charge of espionage, but managed to escape punishment. Indeed, on account of his linguistic accomplishment he was placed in the British Commissariat. This position he used to effect the escape of a number of prisoners. Later he himself escaped to Philadelphia and associated himself with Robert Morris, the Superintendent of Finance for the colonies.

According to the documents afterward submitted to Congress he advanced to the government $658,007.13, an enormous sum of money at that time when we consider the general prostration of commerce and business. He not only aided the government as such, but he also financed those outstanding men without whom the founding of the republic would have been difficult. It was Salomon who released men like Jefferson, Madison, Lee, Steuben, Monroe, and Mercer from the worries of procuring a livelihood so that they might devote all their time to their public activity. Robert Morris writing in 1783 said that many of the leaders would have gone to jail for debt had they not received financial assistance from private sources. In a letter written to the Virginia authorities Madison declared, "I have for some time been a pensioner in the favor of Haym Salo-

mon, a Jew Broker.". . . And again, "The kindness of our little friend in Front street [Haym Salomon] . . . is a fund that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense." Henry Wheaton, voiced the opinion that James Wilson, another of the delegates of the Continental Congress and other men instrumental in the founding of the republic, would have been forced to retire from public service, without Salomon's aid "administered with equal generosity and delicacy."

Salomon himself did not stand idly by at this critical time in the foundation of the republic. Not only his purse but also his financial acumen was placed at the disposal of the country. It was due to his ability that the negotiations for war subsidies from France and Holland were successfully completed. The French government appointed him treasurer of the French army which came to help the colonies. This position he filled without compensation. For several years he aided Don Francisco Renton, the secret Ambassador of Charles III of Spain, and won the secret support of that monarch for the cause of the American Revolution. He was the financial link between the United States and France; he was the broker to the French consul and later fiscal agent to the

French Minister to the United States, Chevalier de la Luzerne. He was the chief depositor of the Bank of North America. Robert Morris kept a record of no less than seventy-five separate financial transactions engaged in by Salomon which enabled the credit of the government to be maintained. Up to the present time, however, the heirs of Salomon have never received one penny in compensation.

There are others also that might be mentioned in this record of Jewish sacrifices for the freedom of the republic. Benjamin Levy and Benjamin Jacobs are found among those who signed the bills of credit for the Continental Congress. Isaac Moses of Philadelphia donated out of his private purse $15,000 towards the colonial treasury. Herman Levy of Philadelphia was another contributor, while Manuel Mordecai Noah, gave $100,000, in addition to serving as an assistant to Washington.

THE WAR OF 1812

In the war of 1812 a number of Jewish officers did valiant service. Pre-eminent among them was Colonel Mordecai Mayers of Rhode Island, whose heroic deeds, particularly at Sacketts Harbor, are vividly described in Lossing's "Field Book of the War of 1812." Later he became

Mayor of Schenectady, and his prominence in political affairs is attested by his correspondence with men like Martin Van Buren and Horatio Seymour. Bernard Harte, the grandfather of Bret Harte who became one of America's great writers, was a Divisional Quartermaster. Haym M. Salomon, the son of Haym Salomon, of revolutionary fame, was captain in the First Brigade Infantry.

In the naval service, Captain John Ordroneaux of New York, born in Nantes, France, in 1778, distinguished himself. So important was his work that the American naval historian, Edgar Stanton Maclay, devotes to his achievements an entire chapter of his work on American privateers during the War of 1812. His career was a series of uninterrupted successes. In command of a privateer, he scoured the seas for British merchant vessels. During the month of March, 1814 he captured nine valuable prizes. While in command of the "Prince de Neufchatel" he was pursued by seventeen British men-of-war and succeeded in eluding them all. His crowning success came in October, 1814 when he captured the British frigate "Endymion."

The struggle between Ordroneaux's ship and the British frigate was one of the most gruelling of the war and is vividly described by Maclay in

his "History of American Privateers": "Captain Ordroneaux himself fired some eighty shots at the enemy. Springing up the sides of the vessel, the British would endeavor to gain her deck but every attempt was met by deadly blows by the sturdy defenders. It was well understood that Captain Ordroneaux had avowed his determination never to be taken alive and that he would blow up the ship with all his hands before striking his colors. At one period of the fight, when the British had gained the deck and were gradually driving the Americans back, Ordroneaux seized a lighted match, ran to the companionway directly over the magazine, called out to his men that he would blow the ship up if they retreated further. The threat had the desired effect; such a sanguinary fight could not be of long duration and at the end of twenty minutes, the English cried for quarter, upon which the Americans ceased fighting."

Ordroneaux ended his heroic career in South America where he died in 1841.

Among the defenders of New Orleans was Judah Touro, a well known philanthropist who volunteered his services at the approach of the British. He served in a common capacity, and while engaged in the carrying of munition was

struck by a British shell. He survived, however, and the remainder of his life was devoted to deeds which make him one of the outstanding figures in the early history of American Jewry.

CHAPTER V

THE JEWS AND THE CIVIL WAR

It was nothing new in history for Jew to shoulder arms against Jew in the cause of an adopted fatherland. The Mason and Dixon line severed Jews from Jews as sharply as it alienated Southern from Northern Christians. Yet the gulf between the Jew of the North and the Jew of the South was not solely imposed by geography. There was a difference in origin, experience, culture, tradition, acquired mental attitudes and standards.

The Southern Jews, of the Sephardic type, remnants of the early Portuguese and Spanish settlements, had inhabited for two centuries the Southern states, and were rooted firmly in the soil and imbued with the spirit surrounding them. For the most part they had acquired wealth and owned numerous slaves whom they exploited for the development of their resources. Their prosperity and long tenancy had won them prestige equal to that of the non-Jewish natives, and they were not only completely at home amid their sur-

roundings, but, naturally, supported and sanctioned the institutions that had been so propitious to them, providing them with wealth, position and comfort. Like other wealthy Southern land and slave owners they were convinced that their financial stability depended upon maintaining the services of the negro slaves. It is, therefore, hardly surprising that they became staunch upholders of the slavery system, in their unwillingness to relinquish these personal benefits.

There are, however, reports showing instances of Jews displaying unusual sympathy and tenderness towards their slaves. No doubt the memory of their own long years of oppression and the codes of mercy and humanity which are parts of Jewish religious practice rendered them more thoughtful and gentle in their attitude to the negro than would otherwise be expected.

The story of Judah Touro exemplifies the philanthropy and humaneness of Jews of this type. It is said "that the negroes who waited upon him in the house of the Shepards with whom he had lived for forty years were all emancipated by his aid and supplied with the means of establishing themselves, and the only slave he personally possessed he trained to business, then emancipated, furnishing him with money and valuable advice." Additional evidence of this spirit is seen in the

reports of the American and Foreign Anti-Slavery States, made several years before the Civil War, which refer to some Jews "who have refused to have any right of property in man or even to have any slaves about them."

The type of Jew found in the North at this period was ideally susceptible to the cause of slavery's abolition. For the most part they represented recent arrivals coming fresh from the German Revolution. For years they had devoted themselves to revolutionary enterprises in their native countries of Germany and Austro-Hungary, struggling to terminate their oppression and to win freedom. When in 1848 the reactionary monarchical faction supressed the rebellion these Jews fled with the hope of finding an ideal state of liberty on this side of the Atlantic, where they dreamed that no degree of oppression would be harbored. The struggle against slavery which they found raging here appealed to them as a remnant of the very problems that had confronted them in the homeland, and their sympathies were readily enlisted, to assert for another people this freedom which had been denied to them. Thus, the Jews of the North were psychologically well suited to ally themselves with the Union and they proved to be ardent in their struggle for what they felt to be the cause of Justice.

Nevertheless, just as in the South there are instances of Jews opposing slavery, so do we find Jews who abandoned personal advantages in championing the continuation of slavery. David Yulee (born Levy) had by successive steps risen to political position and enjoyed the distinction of being the first Jew elected to the U. S. Senate. He served two terms, but in January, 1861 he interrupted his office by retiring and joining the Confederacy. Another Jew, Judge Samuel Heydenfeldt, of California, gave up a profitable practice before the Courts because his position as a lawyer automatically bound him to the Union and his sympathies were with the Confederacy.

The Jewish pulpit figured prominently on the slavery question. Such men as Rabbi David Einhorn, who was compelled to forfeit his ministry in Baltimore, Sabato Morais of Philadelphia and Rabbis Bernhard Felsenthal and Liebman Adler of Chicago, are worthy of mention in connection with their firm, sincere expressions and earnest work in behalf of the negroes. But Rabbi Morris J. Raphall of New York, by quoting the Bible in defense of slavery, brought storm clouds upon himself. Taking the Bible as the last word on ethical or moral propriety, he adjudged the Bible's sanction of slavery irrefutable and all endeavors to abolish slavery as setting up a "Higher Law,"

and consequently sacrilegious. His pamphlet entitled "Bible View on Slavery" created a furore and unloosed an avalanche of replies and refutations. The most conspicuous communication came from Michael Heilprin and was published in the *New York Tribune*. This work was held the most brilliant exposition on abolition ever produced by a Jewish anti-slavery champion. So clear and logical, so well-presented was Heilprin's case that he converted numerous readers to the cause he advocated. Moreover, he succeeded in dispelling any illusion, which might have been created by Rabbi Raphall's attack, that Jews were on the whole pro-slavery in their convictions. Michael Heilprin, who came to this country from Hungary in 1856, represented the new type of Germanic immigrant. In Hungary he had won distinction as publisher, poet and teacher, lending his writings and teachings to the cause of Hungary's freedom which he had very much at heart. The defeat of his hopes in 1848 induced his removal to this country and with this came the transfer of his fund of scholarship and zeal from the old country to the new.

The Jews, whom Heilprin typified, many of them participants in the German Revolution of 1848, became staunch Unionists and aided materially in the organization of the new Republican

party. The National Convention of the party in 1860, which nominated Abraham Lincoln as President, had two German-Jewish members — Moritz Pinner and Lewis Naphtali Dembitz. This same year New York State had a Jewish Presidential Elector—Sigismund Kaufman. The succeeding election, which renominated Lincoln, was also well represented by Jews. Maier Hirsh, born in Germany, attended the Republican National Convention of 1864 as delegate from the State of Oregon, and A. J. Dittenhoefer, born in South Carolina but residing in New York, served as Elector.

There have come down in history many stories relating to Lincoln and the love shown him by various individuals or groups of citizens. The Jews, too, have their little share in this Lincoln lore. One, at least, may be cited as demonstrating the cordial feeling existing for Lincoln personally. A Jew, City Clerk Abraham Kohn of Chicago, sent to President-elect Lincoln on his way to Washington in 1861, a silk flag, painted in colors. On its folds were lettered in black Hebrew characters the third to ninth verses of the first chapter of Joshua, ending: "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

A dominating figure throughout the period of the War was a Jew, Judah P. Benjamin, termed by historians and biographers, "The brains of the Confederacy." He was born in St. Thomas, West Indies, but while quite young moved to the United States, settling eventually in New Orleans, where his family resided for many years. He studied law at Yale, but did not complete his courses. Instead he served as notary's clerk in New Orleans until he was able to qualify for admittance to the bar. Even in his earliest legal activities, he proved to be a clever logician and brilliant orator. He held a number of political offices as one of the Whig party. In 1852 he became State Senator and in 1853 he was elected a member of the U. S. Senate as a Whig. About this time the Whig party began to go to pieces, due to a split between the northern and southern units on the question of secession. Denouncing the party in this feeble state, he urged that its diverging elements be moulded into one strong Southern party, upholding slavery and the right of states to secede from the Union. When he failed to gain his point, he withdrew from the Whig party and transferred his allegiance to the Democratic administration. As early as 1856 he eloquently advocated secession in addressing the Senate on the Kansas Bill, nor did he desist during the sub-

sequent term of office to which he was re-elected. In January, 1861 Louisiana seceded, Benjamin's term in the Senate automatically expiring. The new confederacy had formed with Jefferson Davis at the head, and the President named Benjamin his Attorney-General. His official duties in this capacity were negligible, as no court had been formed, but he displayed such helpfulness, tact and shrewdness that in successive steps he became, first, Secretary of War and, next, Secretary of State. His position as Secretary of War subjected him to continual abuse, as he was personally blamed by army officials for all paucity of equipment or losses due to improper provision by the War Department. He assumed the burden of the censure, rather than reveal the deplorable truth that the department was impoverished of necessities, due to lack of funds in the Confederate Treasury. President Davis did not fail to appreciate this diplomatic behavior and largeness of spirit. Benjamin's appointment as Secretary of State was his reward for faithful devotion to the Confederacy and its head, his utter dependability, his calmness and assurance in adversity and steadfastness in carrying out his duties, despite the disheartening recriminations of his fellow-citizens.

His chief problem was to win the aid of foreign maritime powers, in order to remove the blockade

which would enable the Confederacy to ship cotton, the principal marketable product of the South; but he, as well as other emissaries failed in this undertaking. While Spain and England remained obdurate in their opposition to slavery and support of the North, he did come close to winning France, mainly by personally interviewing Mercier, the French minister. However no tangible benefits materialized and all hope of recognition by a foreign power was shattered. Benjamin bravely withstood the military losses preceding and predicating the final downfall, but with the fall of Richmond, he made his escape to the West Indies, from where he worked his way amid hardships and dangers to England. Here he was cordially received by British diplomats, making friends with men like Disraeli and Gladstone. Despite his advanced years, he prepared for the British bar, was admitted and ultimately appointed one of the Queen's Counsel. His Treatise on the Law of Sale of Personal Property became celebrated in the legal world and accepted as the last word, on both sides of the Atlantic. In 1872 he won a patent of procedure placing him in rank above all future Queen's Counsels. His death in 1884 brought his brilliant career to an end.

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The Jewish population at the outbreak of the

War is conservatively estimated at 150,000. A figure as high as 400,000 has been ventured by some authorities, but this has been rejected as excessive. Statistics and documents are insufficient to throw light on this point. It is unsafe to base calculations on published lists of names available, inasmuch as it is true that typically Jewish names such as Isaacs, Jacobs, Abrams, etc., etc., were common among Christians, and Anglicized or American names were adopted by Jews, making their Jewish identification by name impossible.

To gauge the number of Jews who participated in the War is similarly difficult. Recruits were not required to report their religions or origins on official army records, nor were the young Jewish American or German born soldiers sufficiently religious to make their faith noticeable. However, consensus of opinion, confirmed by investigation, indicates that about 10,000 Jewish soldiers enrolled. Mr. Seddon, the Confederate Secretary of War, when requested to release Jewish soldiers for the Rosh Hashanah and Yom Kippur holidays, expressed the belief that there were from ten to twelve thousand Jews in the Confederate Army and that granting such a request would utterly disrupt certain commands. Mr. Simon Wolf, who has compiled invaluable material on this subject, draws the conclusion that

"the enlistment of Jewish soldiers, North and South, reached proportions considerably in excess of their ratio to the general population."

The State Historical Society of Alabama has initiated the work of compiling and publishing the names of all the Jewish soldiers participating in the War. Their latest report shows that several thousand names have already been gathered. The estimate of this Society agrees with that of Simon Wolf in that 10,000 Jews are accredited to the army, 6,000 to the North and 4,000 to the South. Of these 10,000 there is a record of nine generals, eighteen colonels, forty majors, 200 captains, twenty-five surgeons and last, but by no means least, one Chaplain. Whatever obstacles set by religion or prejudice had to be overcome by the various officers in rising to their respective ranks may be classed with the usual type of difficulty confronting Jews in any promotion. But the gaining of a Chaplain in the army marks a victory for which many had to combat. The office of Chaplain by the army's definition, was restricted only to ministers embracing the Christian faith. Applications to appoint a Jewish Chaplain could not be considered, and it was only after heated protests and special appeals by prominent Jews that the concession was gained, and a Jew—Rabbi

Jacob Frankel—was appointed as a hospital chaplain.

The Confederate army, it is natural to conclude, had a larger number of Jewish officers than the Union army, mainly because the Jews of the South were for the most part natives, whereas the Jews of the North were comparative newcomers, and obviously, the natives had a greater chance for advancement than recent arrivals in the country.

A feature that was decidedly characteristic of the Confederate army was the presence of "brothers-in-arms," as they were termed by Simon Wolf. That is to say, a family of brothers in a given community would group together with their neighbors and enlist in the same company to defend their state or part of the country. The brothers-in-arms whose names have been recorded are six Cohen brothers from North Carolina, five Moses brothers from South Carolina, three Cohen brothers from Arkansas, three Levy brothers from Virginia, three Moses brothers from Alabama, three Levy brothers from Louisiana, three Goldsmith brothers—two from Georgia and one from South Carolina. The Jonas family contributed four brothers to the Confederate army from Louisiana, but the father, Abraham Jonas, and one son served in the Union ranks. Abraham

Jonas was a close friend of Lincoln. His residence in Illinois and appointment to the Illinois legislature in 1849 brought him into prominence and acquainted him with Lincoln. In 1856 he came in closer contact with Lincoln when they were both appointed Presidential electors from the state of Illinois Republican Convention on the Frémont ticket. Lincoln at one time, after his election as President, was attacked as being affiliated with the "Know Nothing" party. Nicolay and Hay in their biography of Lincoln quote a letter written to Jonas by the President, which conclusively establishes Lincoln's innocence of the malignant accusation. This friendship between the President and Jonas has a touching ending. On his death-bed Jonas, wishing to see his son, Charles H., who was a war prisoner, taken from a Confederate Regiment, conveyed his desire to Lincoln. Lincoln's prompt order, "Allow Charles H. Jonas, now a prisoner of war at Johnson's Island, a parole of three weeks to visit his dying father, Abraham Jonas, at Quincy, Ill.," effected this reunion.

Another of these Jonas brothers, Benjamin F. Jonas, also a Confederate soldier, served in the U. S. Senate from 1879 to 1885.

In the Confederacy, Alabama contributed the greatest number of Jews to the army—about 150.

Georgia came second, with 140 Jews, and in addition, a special distinction was accorded the Jews by the appointment of Octavus Cohen as quartermaster of the Georgian troops. Isidore Straus, the renowned Jew and Titanic victim, enlisted from Georgia; he helped organize a regiment, of which he was elected lieutenant. This commission was recalled, however, because of his youth. In 1863 he was sent to England by the Confederacy to secure ships for blockade service. Virginia held her own with 113 Jews, and in this state, too, a Jew deserves special mention—Adolphus Meyer, who enlisted with the first company mustered into service. He was active during the entire war, and held the position of Assistant Adjutant General. Years later, in 1891, he was elected to the House of Representatives and served nine terms, until his death in 1908. In the Jewish cemetery at Richmond, Va., lie buried seventeen soldiers, of whom one was a captain, three lieutenants and one a corporal.

Ben Oppenheimer, from Montgomery, was the only deaf-mute who ever enlisted in the army.

Colonel Raphael J. Moses, of Georgia, served on the staff of General Longstreet and was appointed Chief Commissary of the State. Surgeon-General David deLeon who had participated in the Mexican War, and Assistant Adjutant Gen-

eral J. Randolph Mordecai served gallantly in the Civil War. Mississippi's annals are honored by the name of Samuel Ullman, of the 16th Infantry Regiment, who continued throughout the War, though wounded twice. In 1891 he became Rabbi of the Emanuel Congregation at Birmingham, Alabama.

Turning to the Union Army, we find men like Frederick Knefler, born in Hungary, appointed colonel of the 79th Indiana Regiment and later made Brevet-Brigadier-General in recognition of his gallant deeds; Edward S. Solomon, or Salomon, born in Schleswig-Holstein, who came to this country in early manhood, settled in Chicago, served there as Alderman in 1860 and at the outbreak of the War was commissioned second-lieutenant in the 24th Illinois Regiments. Within two years he was promoted to the rank of major, then, lieutenant-colonel and later, colonel of the 82nd Infantry, which he assisted in organizing. With General Howe he witnessed the battles of Chancellorsville, Gettysburg, Chattanooga, Lookout Mountain and Missionary Ridge. His final rank was Brevet-Brigadier-General. Returning to civil life after the War he was appointed clerk of County Cook, Ill., and in 1870 Governor of Washington Territory. Resigning from this position in 1874, he moved to San Francisco, in

which city he was elected into the California Legislature and became District Attorney of San Francisco.

One of the most romantic histories is that of Leopold Blumenberg. He had been in the United States only about seven years when the War broke out, and he immediately abandoned a lucrative business in which he was engaged in Baltimore. He assisted in organizing the Fifth Maryland Regiment, of which he was made major. Goading the nearby secessionists by his pro-union activities, he barely escaped one night being hanged; his house was guarded and barricaded for several nights. He served near Hampton Roads as head of his Regiment; at Antietam he suffered severe wounds. President Lincoln appointed him Provost-Marshal of the Third Maryland District. Later, during Johnson's administration, he was appointed to a position in the Baltimore custom house.

Philip J. Joachimsen won renown both in a legal and military capacity. For a time he served as Substitute U. S. Attorney by special provision of an act of Congress. During the war he helped organize the 59th Volunteer Regiment of New York and was brevetted Brigadier-General, after having been injured while with his Regiment in New Orleans.

General Wm. Mayer was the proud possessor of a letter of thanks from President Lincoln for assistance given during the Draft Riots in New York.

Marcus M. Spiegel, who enlisted in the 67th Ohio Infantry and who for his brave fighting was successively promoted up to the rank of Lieutenant-Colonel, met his death in service, just after his officers had recommended him for promotion to the Brigadier-Generalship.

Max Einstein organized the 27th Pennsylvania Infantry Regiment, which commenced activities in May, 1861. Under Colonel Einstein's leadership, the unfortunate retreat of the Union Army in the first battle of Bull Run was partly covered by his regiment. He was nominated Consul at Nuremburg, Germany, by President Lincoln. Einstein's regiment had about 30 Jewish officers, of varying ranks, and about 60 privates. A regiment, known as the Cameron Dragoons, or the Fifth Pennsylvania Cavalry, first went into service under the leadership of a Jewish colonel, Max Friedman.

Abraham Hart attained the position of Adjutant-General of a brigade in General Blenker's Division of the Army of the Potomac, taking part in the battles of the Peninsular campaign.

The Confederate navy included about twelve

Jewish officers, which fact indicates that a proportionately larger number of Jews must have served in the navy as non-commissioned seamen.

The Northern Navy brought distinction to Captain Uriah P. Levy,—who, due to old age did not participate in the Civil War, but who up to that time held high office in the U. S. Navy. Cabin boy at the age of 11, at 14 he was apprenticed as sailor and climbed steadily, until at 20 he was made master of a schooner. In October, 1812, a commission was awarded him as sailing master by the U. S. Navy, which threw him in the thick of the combat with England. He captured a number of notable prizes and in turn endured some wretched losses. He and his crew were detained as prisoners in England for sixteen months. In 1817 the Senate confirmed his appointment as Lieutenant in the Navy. Ill-feeling between Levy and some fellow officers at one time sowed the seeds of a notorious conflict. He killed a man in a duel, an act for which he was court-martialed six times and deprived of his rank as Captain. He defended himself vigorously, won out and regained his position. Unfortunately, he died shortly after the outbreak of the Civil War. His tombstone bears a telling inscription:

"He was the father of the law for the abolition

of the barbarous practice of corporal punishment in the U. S. Navy."

As a summary, no better estimate of the Jewish contribution to the Civil War can be given than the following words of Madison C. Peters in his work entitled "Justice to the Jews":

"It was left for the Civil War to bring out the qualities of the Jew as a genuine soldier, as one whom no terrors could daunt, no dangers intimidate, no sufferings weaken, an automaton of flesh and bone impervious to fatigue and hunger. The Civil War tried the souls of men as well as their bodies, yet the Jew did not shrink. When Lincoln called for volunteers the sons of Israel rushed to don the blue and followed the flag to death or victory. Great numbers were also in the ranks of the Confederacy, — a fact which stifles the calumny that the Jew when he does fight has no heart in the struggle, but merely fights perfunctorily and with no object in view. For the time being, Judaism was forgotten and the Jew in Blue faced the Jew in Gray with a deadly earnestness, each believing heart and soul in the cause for which he had unsheathed his sword. 'Stonewall' Jackson and Robert E. Lee gallantly fought for the 'Lost Cause', and though they were defeated, they were not conquered, and of all the brave sons

of the South who fought and bled beneath their leadership, none put up a more stubborn fight than the Jewish Confederates."

The Spanish American War

The call for volunteers met with an enthusiastic response on the part of the Jews. Ancient memories of the wrongs inflicted upon their people and the horrors of the expulsion of 1492 stimulated them to bear their portion of the national burden. Jewish newspapers, particularly, were very energetic in calling upon the young Jews to avenge both the destruction of the Maine and the annihilation of mediaeval Spanish Jewry. More than four thousand Jews came forward, according to the records of the War Department, which ratified furloughs for the Holy days. A number of these volunteers were recent immigrants who had already received military training in the armies of Russia and Austria. They served with distinction, eliciting the commendation of Colonel Roosevelt and other military leaders.

There were fifteen Jews who went down to a watery grave with the Maine. The first to enlist was a Jew; the first man to fall in the battle of Manila was Sergeant Maurice Juster of the First California Volunteers, a regiment which numbered 100 Jews. Colonel Roosevelt's famous

regiment of Rough Riders contained a half dozen Jews, among them one who by his valor won the rank of lieutenant. Non-commissioned officers numbered several hundred.

In the Navy, there were twenty officers, all of them graduates of the Naval Academy. Edward David Taussig was Commander of the Bennington and took possession of Wake Island. Later, when the Island of Guam was ceded to the United States, Taussig served there as the Chief of the Administration. In 1909 he was retired with the rank of Rear-Admiral.

Another outstanding figure among the Jews who served in the Navy was Lieutenant Commander Adolph Marix. He graduated from the academy in 1868 and in 1869 became an ensign. In 1893 he became a lieutenant-commander and commander in 1899. On April 11, 1898, two months after the Maine was sunk he was appointed to the command of the Scorpion.

When the investigation to determine the cause of the explosion on the Maine was set afoot, Marix was judge advocate of the Board of Inquiry. He compiled the momentous report on which depended largely the issues of peace and war and presented it in person to President McKinley on March 26, 1898. During the conflict he displayed unusual bravery in two engagements.

Later, when William Howard Taft became Governor General of the Philippines, Marix served with him in the capacity of Naval Attaché, and was made Rear-Admiral in 1908.

CHAPTER VI

THE JEWS AND THE WORLD WAR

The Jewish energy and intellectual powers which had earned for itself a reputation in times of peace turned at the call of the war to service on behalf of the national defense.

The first mobilization of the civil resources of the country was undertaken by the Advisory Commission of the Council of National Defense. This body, in the words of the historian of this civil mobilization, Grosvenor B. Clarkson, "shaped and directed the multitudinous contacts of the Government with industry, business and the daily life of the people." It was the source from which emanated all the ideas which might be utilized for perfecting the civil front and making it capable of bearing the hardships and necessities of the war.

In the early stages of the conflict, there were seven men who constituted the staff at the head of the civil front. Of these seven men, three were Jews—Bernard M. Baruch, Samuel Gompers and Julius Rosenwald. Though but three percent of the population, American Jewry contributed al-

most one half of the personnel of the body which guided the destinies of the country in the early part of the struggle.

Later on the form of the Advisory Council was changed and the name that was given to it was the War Industrial Board. A change of personnel took place and the power was centralized in the person of the Chairman who was given the sole power of decision. Upon him rested a more tremendous responsibility than upon any other individual and correspondingly there was vested in him the power of virtual dictatorship over the civil life of the American community. Bernard M. Baruch stood at the helm of the mobilization of civil resources; he in fact was the Commander-in-Chief of the front behind the front.

Baruch's peculiar qualifications lay in his unsurpassed knowledge of the make-up and potentialities of American industry. "He had examined industry," writes Grosvenor B. Clarkson, the historian of the War Industries Board, "as a biologist scrutinizes life, organically and functionally. He developed a sterling ability to deduce facts from figures and the event from the process. Cool in judgment, remorseless in decision, methodical in action, he was nevertheless a man of susceptible emotion, impulsive, kindly and sympathetic."

Samuel Gompers was born in England in 1850.

He started life as a cigar maker, a trade which he learned at the age of ten. Later he emigrated to America where he helped to organize the Cigar Makers International. His organizing ability soon won general recognition, and in 1882 he was elected to the highest place in the American Labor world, the presidency of the American Federation of Labor. The first six years he served without any remuneration, working at the same time indefatigably as the champion of the working masses. At his instance, numerous laws in the interests of the organization he represented were passed. He secured a ten hour limit for railway workers, the regulation of child labor and the control of sweat shops. From an obscure position, Gompers has risen to a place of great power in the public and political life of America. At the peace conference he served as President of the International Commission of Labor. He voices the aspiration of the vast number of American workingmen and workingwomen not only by tongue but also by pen and has written several volumes embodying the point of view he has so forcefully expounded for several decades.

The other member of the Advisory Commission, Julius Rosenwald, is today one of the merchant princes of the country and a supporter on a lavish scale of a multitudinous array of philan-

thropic institutions. Born in Springfield, Illinois, in 1862, he remains perhaps the greatest merchant in his native state. Since 1910, he has been the President of Sears Roebuck, the largest mail order house in the country. In 1918 he served on a special mission to France. He has been particularly liberal to institutions which aim to uplift the negro race. He has supported with an open hand Y. M. C. A. and rural schools for colored children. On his fiftieth birthday he donated $700,000 to the University of Chicago. He has also given $3,400,000 to negro uplift. In addition he has endowed the medical school of Chicago University with a half million dollar fund, while during the late war he expended $1,000,000 on relief for his suffering Jewish brethren beyond the sea. His benefactions cover a number of institutions without distinction to race or creed.

In the Department of War, Professor Felix Frankfurter of Harvard served in the capacity of Assistant to Secretary Baker. Previously to this he served as secretary and counsel to the Mediation Commission which pacified the serious conflicts in the copper, oil, lumber and packing-house industry. After the successful termination of his duties here, a policies board was created to assist him in the work of coördinating the activities of the Department of Labor with the production

section of the War Department, the Navy Department and the Shipping Board. It was Professor Frankfurter's activity that linked these various bodies together and rendered them more efficient for the carrying on of the struggle. The idea of war savings stamps was originated by a Jew, Manny Straus, while the scheme of war risk insurance was worked out by another Jew, General S. Herbert Wolfe. Eugene Meyer, Jr. served as a member of the War Finance Corporation and after the war in 1919 became the chairman of that highly important financial organization.

Scattered throughout the various boards and bureaus of the Government were a large number of Jews who had earned a reputation for ability in civil life and who upon the initiation of hostilities gave up their private business for the public cause. The pre-eminence which these Jews earned in their business life in time of peace admirably fitted them for tackling the multitudinous problems of organization and business that arose with the carrying on of war. Far beyond its due proportion, American Jewry gave forth from its midst a number of indispensable leaders at the civil front.

Nor did this participation hinder the activity of Jews on the military front. The records of the conflict are still inadequate to give a complete

and full picture of the American Jew in the Great War. Dr. Julian W. Leavitt of the Bureau of Jewish Social Research has, however, done excellent pioneer work in the tabulation and interpretation of the available statistics which had been gathered by the Jewish Welfare Board.

About 150,000 records of Jewish soldiers were collected. Of this amount 140,000 have been tabulated and classified and it is therefore on the basis of the latter that the more specific conclusions are drawn. Approximately 114,000 served in the army, 13,500 in the navy, and 2,200 in the marine corps. Of the remaining 11,000 it has been impossible to obtain the exact statistics.

Here, too, in the military participation of the Jew in the war, there emerges the fact of his disproportionate contribution to the fighting arm of the war mechanism. The Jewish proportion to the general population is but three percent, yet the number of Jews who saw service is from 4 to 5 percent.

This total is to be explained, to a certain extent, in terms of the large number of Jewish volunteers who did not wait to be called but entered service before their time arrived. This however does not explain the whole matter. As Mr. Leavitt points out in his brilliant summary, the draft system worked with greater efficiency in the

cities than in the rural portions of the country. There the wide expanse of the country, the laxness of organization, and the inexperience in methods of handling large matters militated against an all inclusive working of the draft system. In the cities, however, where the Jews are congregated, the draft machine worked more efficiently, resulting in a greater contribution from the urban centers than from the rural portions of the country.

Secondly, the law which exempted large classes did not touch the Jewish population. These exemptions were granted for participation in indispensable industries such as agriculture, mining, munition making, etc. The masses of Jews are engaged in occupations which did not come in under these exemption laws. And hence this situation resulted in a disproportionate number of Jews in service and a number of exemptions smaller than that of the non-Jewish population.

In examining the Jewish figures it was ascertained that 10 percent of the men were outside of draft age. When in addition to these we take the 15,700 Jewish sailors and marines we have a sum total of about 40,000 volunteers. Even if we subtract a reasonable number of drafted men who enlisted, this figure makes the proportion of voluntary enlistments a little above the general proportion.

In taking up the distribution of Jews in the various branches of the army, we discover the fact that in the most arduous and difficult branch, the infantry, the proportion of Jews was almost double the proportion of non-Jews, while in the comparatively sinecure positions, as in the quartermaster's department, they were below the general proportion. The infantry was 26.6% of the entire army, yet of the Jewish records examined it was found that 48% had served in that most difficult branch of the service. The Quartermaster's Department is 6.2% of the entire army; the proportion of Jews who served there was only 5.9%. In the Medical Corps, the Jews had more than their proportion largely due, of course, to the unusually large number of Jewish doctors throughout the country. In the Signal and Aviation Corps their proportion was double, while in the Engineering Corps, Artillery and Cavalry they were below the general average.

Out of these 114,000, army records examined, it was discovered that the distribution of Jewish soldiers in the various branches of service were as follows:

24,200 Infantry; 7,642 Artillery; 7,884 Medical Corps; 4,558 Signal and Aviation; 2,496 Engineer Corps; 1,239 Cavalry; 1,385 Ordnance; 13,264 Other Branches.

The total number of commissioned officers was 7,929. Of these 32 were colonels, 39 lieutenant-colonels, 340 majors, 4,802 lieutenants, 1201 captains and the remainder unspecified. In the Navy the total number of Jews who attained ranks of commissioned officers was 433. In the marine service, the number of commissioned officers was 59.

Further examination of the army records discloses the fact that these 150,000 records were only the first pick. A more intensive examination of army records was made and in several cities where this new intensive search took place it yielded 50% new names. New York City which has not been subjected to any intensive search is expected to yield another 25,000. And this with the 75,000 (50% addition to the first pick) will make the total number of Jews in service about a quarter of a million.

In the Quartermaster's Department it would be expected that the Jew because of his business ability and experience might be chosen beyond his quota; nevertheless, the proportion of non-Jews surpassed that of the children of Israel.

The fact that the Jews were disproportionately represented in the most arduous branches of the service is not borne out simply by the infantry statistics. The shock troops of the war were, as is well-known, the marine corps. They saw the

heaviest fighting and distinguished themselves as a group above the regular army men. Of the 65,000 men who constituted the Marine Corps as far as it could be ascertained 2,500 were Jews, a contribution beyond their 3% quota.

One of the most thrilling episodes of the war was the adventure of the Lost Battalion. This group of men consisted of about 40% Russian and Polish Jews from the East Side of New York. Lost and cut off from communication for three days, they battled valiantly on until reinforcements came to the rescue and drove off the enemy.

Lieutenant-Colonel Douglas Campbell speaking of this heroic group at the New York Educational Alliance, April 8, 1919, declared, "The Jewish boys of the 77th Division were the best soldiers on earth. They have participated in the greatest battles and emerged sound. The 77th Division of which 40% were Jews, was the only division to reach the Meuse, after having penetrated into the German lines further than any other division."

Major General Clarence Edwards, of the 26th Division, testifying to the calibre of his Jewish soldiers, declared, "I want to tell you that the Jews made an enviable record. I remember instances where formerly intolerant Gentiles asked

that Jews be made officers in order that they might be the leaders."

The chorus of praise raised by officers who had Jews under their direction is also echoed by Captain Harrigan of the 77th Division. "One particular thing," he declared, "which was proven was that there is no better soldier than the Jewish boy. About 40% of the division were Jews. The Jew is essentially keen and determined to make good. The boys of the 77th fought just that way. They would go after a concealed German battery as they would after a business difficulty, and they would get it."

Colonel Whitlesey of the Lost Battalion, who led his group throughout the adventure and whose contact with the Russian-Jewish soldier was perhaps closer than that of any other American officer, was unstinting in his praise. "We officers," he declared, "who served with the 77th have had an opportunity to know many Jewish soldiers and have come to think of them with admiration. Some of them stand out so unforgettably in the memory that it is impossible to forget them. There was one man for example who seemed the worst possible soldier material, thick set, stolid looking, extremely alien in face and speech, yet on that day when we were holding the bank of the Vesle he performed feats as a runner that to my

mind place him in the front rank. For communication it was necessary to send a runner up and down the hill, through thick underbrush in a terrain that would have been difficult enough under ordinary circumstances. Under fire this became almost impossible, yet this boy volunteered four different times and using reserves of wit and cunning, of physical pluck and nervous endurance that no one would have supposed him to possess, made the trip successfully every time."

A total of 600 official citations for gallantry and heroism in action was received by Jewish members of the service. Three of these received the Congressional medal of honor. One of them, Sergeant Sydney G. Gompertz, achieved the distinction by virtue of a most unprecedented act against the enemy. Dispatched with two other soldiers to capture an enemy machine gun, he saw his companions killed by a bursting shell. He continued on, however, alone, in the face of an increasing fusilade, jumped into the nest and silenced the gun. Single-handed he captured nine of the crew who had been working the gun.

Benjamin Kaufman, separated from his platoon, had his right hand shattered by a machine gun bullet. The report proceeds—"Without hesitation he advanced on the German line, throwing grenades with his left hand and charging with an

empty pistol. He scattered the machine gun crew, and brought the gun and one prisoner back with him to the first aid station."

Another recipient of the Congressional medal was Jacob L. Sawelson who received it for his son, William Sawelson who was killed by machine gun fire. On his own initiative, in the face of fierce fire, Sawelson left his shelter to bring water to a wounded soldier. His gallant attempt cost him his life, but nevertheless, it did not go unrewarded.

In the attempt to ascertain the nature of the various types of heroism displayed by Jewish soldiers on the battlefield, Dr. Leavitt took at random 200 citations from the Jewish group and a similar number of citations from the non-Jewish group. He classified them into various categories, each category necessitating the possession of certain specific qualities. The result bore out general expectations based on a knowledge of Jewish character. In dangerous situations where intelligence and resourcefulness was the prime character necessary, the Jew excelled 24 to 14. Similarly, where sensitiveness to human suffering was a necessary characteristic, as for instance in the dragging a wounded comrade from a zone of danger, the Jews excelled also 65 to 45. On the other hand, Jewish citations were smaller in number than non-Jewish citations in situations where sheer

bull courage and dare deviltry was involved, where blindly rushing ahead without realizing the cost was necessary. There was a like number, however, in places where stubborn devotion to duty and tenacity of purpose was necessary.

A disproportionate number of Jews lost their lives in the war. The total number of Jewish casualties was 3,500, which was 5% of the entire death roll. The number of wounded is estimated at 12,000, making the total of Jews who died or suffered in the late war approximately 15,000 to 16,000.

CHAPTER VII

IN AMERICAN ECONOMIC LIFE

The early immigrants and their descendants, despite their numerically insignificant proportion, exercised considerable influence upon the upbuilding of the colonies. They numbered only several thousand, yet they were able to play an important role in the foundation of the international trade. Towards the middle of the last century a new migration of Jews came. The later arrivals were of German origin. Starting upon the lowest rungs of the economic ladder, they were able to raise themselves within two generations upon a comfortable economic and social plane.

The older Spanish Jews were submerged by the new German Jewish immigration and now there are but few traces left of the earliest Jewish settlers in America. The newcomers started as peddlers and shopkeepers in contradistinction to the Sephardic Jews who had carried on an extensive import and export trade. From these small shops started by German Jews there arose that vast chain of department stores which now dot

the country. The names of Straus, Altman, Gimbel, Stern and Bloomingdale are evidence of the rise of obscure Jewish merchants to a place of eminence in the economic world. The Jew, trained for centuries in the art of combination, developed the department store to its present extent. By placing all the necessary commodities under one roof he saved time and energy to the consuming public.

The descendants of these Sephardic and German Jews are engaged largely in mercantile pursuits. They are the stockbrokers, the bankers, the money lenders, and up to the Russian influx, they dominated the clothing trade. It is rare indeed that one finds a native Jew below the rank of storekeeper or salesman. From this group there have come the great Jewish families of America, the Schiffs, the Warburgs, the Loebs, the Strauses, etc.

While this group is dominant in the department store world, in the realm of finance it plays but a minor role. The American financial world is centered in large non-Jewish houses like Morgan, the National City Bank, the Chase National and other institutions of a similar nature which have very few, if any, Jewish affiliations. One must see a convention of American bankers to realize how amazingly small is the part played by the Jew in

American finance in contrast with that of his European brethren. The largest Jewish house is Kuhn, Loeb & Co. There are others, like the Seligmans and the Speyers, but in the sum total of American finance they are only of lesser importance. Kuhn, Loeb & Co. has an extensive interest in the Harriman railway system; in fact, at a critical hour, it was this house that came to its rescue.

On the Stock Exchange the Jews are no more than about ten percent, though they are heavy investors. A curious fact has been noted,—that Jewish investors prefer dealings with non-Jewish brokers, and non-Jewish investors prefer to have their dealings with Jewish houses. Among the beef barons one finds Sulzberger, Morris and Schwarzchild, all of whom, however, are insignificant besides the gigantic combination of Armour and Swift. Smelting and the Colorado mines are dominated by Jews; it is from this source that the Guggenheim family has amassed most of its wealth.

After the German-Jewish element had achieved a state of economic security, a new migration of Jews from Eastern Europe set in. They came in a more impoverished state than their predecessors, who had commenced life as peddlers, hucksters and old clothes men. There was, however, one out-

standing difference. In the newer stratum of immigrants one found a majority of manual workers and laborers while the earlier group consisted almost entirely of middlemen. According to the compilation of statistics published by the Commissioner General of Immigration it was found that of 330,573 Jews who were admitted during 1901-1906 no less than about two-thirds were industrial workers. Every category of manual labor found representation in the new flow. The largest percentage was engaged in the garment industry. There were 78,502 tailors, 13,123 shoe makers, 22,875 carpenters and cabinet makers, 4,882 blacksmiths, 4,401 tinners, etc.

The reason for the Jewish preponderance in the cloth industry is not far to seek. Tailoring is a sedentary pursuit and therefore has an appeal to the Jew who is unfit for the heaviest kind of manual labor. Throughout the centuries tailoring has been a Jewish trade and the participation of the Jew in the American clothing business is in conformity with a long established tradition. Wherever Russian Jews are settled one comes across the ubiquitous tailor. Coming to America they found the trade in the hands of the German-Jewish element. A rivalry soon developed; but by virtue of his staying power, the Russian Jew triumphed and now he is undisputed master. All

Americans go about in Jew's clothing. The vast majority of the workers are Jews and practically all manufacturers are members of the race.

The revolution in the clothing industry which enabled the Jews to raise it to a place of prominence among the national industries is an interesting bit of economic history. In 1880, when the Russo-Jewish influx began, the investment in the industry was $60,000,000. Within a span of thirty years the investment had increased about 1,500%. This, as a deputy in the German Reichstag once declared, was not due so much to the McKinley and Dingley tariff bill as to the intelligence and industry of the Russian Jew.

The United States Industrial Commission, investigating the status of the needle industries, remarks that this successful revolution is to be attributed to the willingness of the Russian Jew "to change the mode of production by using the sewing machine and the division of labor against which the native tailor showed a decided aversion." The basic idea of the factory system, specialization and division of labor was taken up by the Jew at his advent in the industry and by the utilization of this idea he transformed completely the entire industry and raised it to its present status.

The workingmen in the men's clothing industry

are organized in the Amalgamated Clothing Workers of America, the presiding genius of which is Sidney Hillman. At the inception of the union sweating conditions were widely prevalent, but in the course of a few years these immigrant Jews completely standardized the industry, eliminated the intolerable conditions and enabled the workers to realize their ideal of an American standard of living. Now they rank among the best paid workers in America. Over nine hundred million dollars is invested in the clothing business, and great stretches of the business section of New York are occupied by Jewish clothiers. In Rochester, Cleveland, Philadelphia, Chicago and other large cities where the Amalgamated is represented, a large percentage of the Russian Jews there are also occupied in the same branch of labor. The total membership of the Union is over 180,000.

Allied to the clothing industry are phases of economic life in which the Jews play a dominating rôle. The manufacture of all kinds of women's apparel, skirts, cloaks, the preparing of furs, etc., are in Jewish hands, as is also the means of their distribution to the general public. Here, too, a large union has been organized, the International Ladies' Garment Workers, affiliated with the American Federation of Labor. Its membership

is largely Jewish and it has attained a standard of trade conditions equal to that of the Amalgamated. The total number of its adherents is about 140,000.

These great Jewish trade unions have developed a more extensive program of activity than that which characterizes the other workingmen's unions. Their members are organized not only for economic purposes, but for cultural and other ends. The elimination of the sweatshop and the attainment of the American standard of living has been coupled with the motto of general betterment. Night schools are conducted where the Jewish worker is taught history, science, civics and English by competent professors, who during the day teach in nearby universities. The Amalgamated has opened up a bank for its members in order to encourage thrift. Health centres where medical and dental treatment are given to members at a nominal fee have also been established, while for the summer the International Ladies' Garment Workers Union conducts a large summer resort, the Unity House, where its members may rest from the work of the past year. Their magazines contain more than mere items about trade union activities, they also contain articles on world politics, literature, and kindred subjects of cultural value. In short, the Jewish unions

have developed their organization from the level of a mere economic unit, into a medium for the raising of the general cultural condition of its members and for the diffusion of learning among the laboring classes.

It is a mistake, however, to think that all Russian Jews are engaged in the clothing trade. Other industries also possess their Jewish quota. Jews are found in the furniture making and house decoration industry. They are also expert in what may be called the gentler manufactures; they are jewelers, watchmakers and producers of electrical appliances. Twenty-five percent of the silversmiths of America are Jews. With the opportunity of joining unions and engaging in manual labor open to him, there has been noticeable an increasing trend of Jews to painting, bricklaying, tanning and building industries.

The purchase of real estate and the building of new houses has become a Jewish business in New York, and in the other large cities where Jews are represented in appreciable numbers. Whole stretches of hitherto uninhabited territory, like the Bronx, Borough Park and Bensonhurst in New York City, Douglas Park section in Chicago and similar sections in the other cities have been converted into veritable cities, where block after block of fine suburban residences house the Jewish

population. Land values within ten years have risen to an extent undreamed of. Barren and deserted spots have been turned into fine residential sections with all the latest advantages of a modern community. The tenement sections into which they migrated several decades earlier have been to a certain extent rebuilt; numbers of old private houses and slum dwellings have been converted into up-to-date double decker apartments.

A perusal of the real estate columns of the daily newspapers bring out the fact that the overwhelming majority of buyers of real estate are German and Russian Jews. The vast heterogeneous population of New York City are sheltered in Jewish houses. The Real Estate Record and Guide might be mistaken for a Jewish directory of the city.

These Jewish operators do not confine themselves to the East side, but extend their activities to all parts of the Greater City and its environs. There is more than an accidental connection between the tremendous rise of real estate values in New York City since the 90's and the expansion of the Jewish community in the metropolis. In critical times, however, more than one fortune went with greater rapidity than it came. Nevertheless, as a result of this unparalleled expansion, a large number of erstwhile Jewish pushcart ped-

dlers and storekeepers marched triumphantly through the portals of homes in New York's most exclusive residential section.

The Jews have practically rebuilt the most important parts of the city. Tremendous office buildings have replaced the decaying old homes of the Colonial aristocracy; the apartment houses on the west side and the magnificent hotels in the theatrical section have arisen as the result of the Jewish influx in the building industry. The people that forty centuries ago built Pithom and Rameses and the pyramids of Egypt, symbols of a vanished glory and greatness, are still actively building; this time they are erecting the massive monuments of a 20th century industrial and mechanical civilization.

Pre-eminent among these refugees from Old World oppression who have transformed the face of the world's metropolis is Louis J. Horowitz, the directing genius behind the Thompson-Starrett Company, which is perhaps the largest builder of skyscrapers in the world. At the age of seventeen he arrived as an immigrant boy from Poland. Starting his American life at the munificent salary of three dollars a week, this immigrant youth commenced one of the most amazing careers in contemporary America. He entered the real estate business, and after serving in the capacity of as-

sistant to Theodore Starrett for six years, he became the president and general manager of the concern.

Perhaps the most notable of the buildings erected by his guiding mind is the Equitable Building. It is the largest office building in the world, 517 feet above the street level, 42 stories high, equipped with sixty-three elevators and containing 2,300 offices. Another achievement is the construction of the powder plant at Nitro, West Virginia during the war. In eight months he put up three thousand buildings and constructed a veritable city at a cost of $65,000,000.

Horowitz is responsible also for the erection of the Woolworth Building, the tallest building in the world, the New York Municipal Building, the McAlpin and Claridge Hotels, the Gimbel Brothers department Store, the Continental and Commercial National Bank buildings of Chicago, the Metropolis Bank building of San Francisco, the Union Bank Building of Winnipeg, Canada, the Union Station of Washington, D. C. and the Soo Line Terminal Elevator of Minneapolis, Minn.

Not all of the immigrants have remained in the cities. One of the most welcome signs of the times has been the return of the Jews to agriculture. For a number of centuries the Jew was con-

fined to a Ghetto and forbidden to cultivate the soil, and up to a few years ago, this state of affairs prevailed in Eastern Europe. Despite the imposition of these hostile edicts, the love of the Jew for the open did not completely vanish. In America there has been a response to freer conditions and greater opportunity. In Europe, Argentine and Palestine also, the return of the Jew to agriculture has been facilitated; in fact, the back to the soil movement among the Jews is world wide. We are witnessing the re-creation of an agricultural class.

In New England there are many Jewish dairy farmers. In Minnesota, Oregon, Arkansas and Colorado also one finds Jewish farmers. There are several Jewish agricultural communities like Woodbine, New Jersey, and Carmel, New Jersey, where Jewish husbandmen are comparatively numerous. Deserted homesteads have been taken up by Jews and converted into profitable ventures, while government lands also have their quota of Jewish settlers.

At Doylestown, Pa., there is the National Farm School founded by the late Rabbi Joseph Krauskopf. This institution teaches scientific agriculture to young men. The course is of four years' duration and tuition is free. At Woodbine, N. J., there is the Baron de Hirsch School which gives

a similar course of instruction to aspiring agriculturalists. The problem of keeping the young people on the farm is being met by lectures in the winter and by the granting of scholarships which enable the children of farmers to attend courses in the State Agricultural Colleges. A publication, the *Jewish Farmer,* is also printed. By this means there is spread among the Jewish farming population the latest knowledge concerning farming methods and agricultural appliances. At present, it is estimated 100,000 Jews are engaged in agriculture and the total value of farm land owned by them is believed to be in the vicinity of $100,000,000.

This redistribution of the Jewish population has been done in a systematic and concerted fashion. A large portion of this activity has been done by the Jewish Agricultural and Industrial Aid Society. This organization, subsidized by the Baron de Hirsch Fund began its activities as soon as the Russo-Jewish migration had begun to be felt in the congested cities. Its activity is increasing every year. Its purposes were:

The encouragement of agriculture and the removal of persons from congested sections of the city to agricultural and industrial districts with provision for their temporary support.

Loans to mechanics, artisans and tradesmen to

enable them to secure larger earnings and accumulate savings for homes.

The removal of industries from congested sections to other districts where employees may continue to labor and acquire individual homes.

Encouragement of coöperative creameries, factories and storage houses for canning and preserving food.

In these Jewish agricultural schools hundreds of young men were trained for agricultural activity. A large number occupy prominent positions in the Federal and State Agricultural service. The Farm Labor Bureau operated by the Society has placed, since its inception, thousands of young men upon farms.

Among those trained in Jewish agricultural institutions who have attained prominence in their particular field are Jacob G. Lipman, Professor of Soil Chemistry in New Jersey Agricultural College and Director of State Experiment Station, who is a product of the Baron de Hirsch School; his brother C. B. Lipman, Associate Professor of Soil Chemistry at the University of California; M. E. Jaffa, another graduate of the Baron de Hirsch School, Nutrition Expert of the California Agricultural Experiment Station; Jacob Taubenhaus, graduate of the National Farm School, who is Assistant Professor of Plant Pathology at

the Delaware Agricultural College; Maurice Mitzman, graduate of the National Farm School, Chief Entomologist of the U. S. Department of Agriculture in the Philippine Islands.

Some of the outstanding figures in the Agricultural life of America have been Jews. David Lubin, born in Poland in 1849, came to America at an early age. His education had been very limited, and upon arrival here, he worked in a jewelry factory in Attleboro, Mass. Later he drifted to California where he started a dry goods business. Here he sold large numbers of overalls to farmers. A keen interest in their problems and life awakened in him and soon he turned to fruit growing. While engaged in this occupation there occurred to him a great idea, towards the realization of which he dedicated his life. What impressed him most was the need of creating an International Institute of Agriculture, which could serve as a clearing house for information and knowledge concerning the state of crops throughout the world. He also began at this time studies in the realm of plant pathology. He travelled throughout the world in behalf of his scheme. The King of Italy became interested in the idea, donated a building and an annual income of $60,000. At the first gathering about forty nations were represented; later no less than fifty-three

sent their delegates. At the Congress of 1913 Lubin was presented with a silver cup as the originator of the idea.

Lubin, however, did not confine himself simply to this part of his life work. The amelioration of the condition of the American farmer made an irresistible appeal to him. He was responsible for the creation of the rural credit scheme and after ceaseless agitation had the satisfaction of seeing this epoch-making enactment pass through Congress. He brought about the passage of a measure for increasing parcel post service for the benefit of the farmer. This resulted in the promoting of direct selling and buying of farm produce through the mails. He extended his activity to farmers' co-operatives and also to oceanic shipping. He introduced a national marketing proposal on the lines of the German Landwirtschaft.

The successor of Lubin as a great constructive factor in American Agriculture is Aaron Sapiro (born in San Francisco, 1884). It is only within the last few years that Sapiro has set himself to organizing the farmers of the country for the improvement of their economic conditions, yet in that short period he has achieved a notable success. He has enrolled under his banner groups of farmers, the total membership of which is in the vicinity of half a million. Farmers in every state

of the Union have in him their champion, raisers of every conceivable product from beans to onions, from potatoes to prunes.

Sapiro is the evangelist of the new gospel of co-operative marketing. In his role of counselor and advisor to three score farmers' organizations, he has effected changes in the laws of seventeen states in order to facilitate the creation of easier methods of marketing.

"To his half-million followers", writes Merle Crowell in the *American Magazine* for May, 1922, "Sapiro is a Moses leading them from the wilderness to the Promised Land. His six fundamental principles of successful co-operation are today being quoted so generally that at least half of their protagonists have forgotten who worked them out in the first place."

Sapiro, who is of Russian Jewish parentage and an ex-rabbinical student, was appointed counsel to the State Market Commission in 1915. He studied the records of market activity and then formulated a model plan to eliminate waste and inefficiency. Later on he became the advisor of one group of farmers to whom he expounded his gospel; and soon egg producers, cotton growers, tobacco raisers and a host of farmers were organized under his tutelage. At present his ac-

tivities are beginning to embrace the farmers of the Dominion of Canada.

"A typical scene was enacted a few months ago in Abilene, Texas," writes Merle Crowell in the above mentioned article. "Twenty-five hundred farmers followed Sapiro for more than a mile through the streets, trying to find a meeting place big enough to hold them. Then arrangements were finally made to use the First Baptist Church, the biggest building in town. The crowd rushed pell-mell for several blocks, so anxious was every one to get a seat. Once the farmers were jammed into the church, they remained there to the last man, while Sapiro was expounding his gospel of co-operation."

American life completely transforms these homeless wanderers. The improvident American born Jew is very rare. Only two percent of the applicants for Jewish charity were born in the United States. The vast majority of the Jewish dependents come from the diseased and defective classes, from among the widows with small children, the aged and the infirm. To meet this there has arisen a tremendous system of philanthropic institutions which have no parallel among the other immigrant groups. The Jews of New York City alone spend $7,000,000 a year on charity. The able bodied require assistance only during

commercial and industrial crises. One great advantage belongs to the Jew, he is a natural born abstainer from alcoholic excesses, whereas countless thousands of non-Jews are thrown into the pauper class by drink. The Jew remains immune from its ravages. It has been estimated that 25% or more of the non-Jewish applicants for relief owe their condition to alcoholism. Dr. Fishberg, the eminent authority on Jewish pathology, states that among the thousands of Jewish needy he has met less than a half dozen who were pauperized by the use of alcohol.

The comparative success of the Jew and his powers of recuperation can be traced to his freedom from alcoholic excesses. His blood has not been poisoned by drink and hence he retains possession of his faculties. He is the world's leading example of sobriety and of its value in economic life. The Jews approach the American standard of living with perhaps greater rapidity than any other immigrant group. The *Ghetto* is only a sieve, through which the more competent pass, leaving behind a residue that must still toil for economic security. But even in the Ghetto the appendages of culture are visible. Music teachers are without number, the libraries are crowded at all hours of the day. Even in the very poor homes one sees pianos and bookshelves. After a few

years, the Jew of the Ghetto removes from the slums, but if he must remain, he completely remodels them in conformity with more desirable tastes. All this is due to his thrift and sobriety. Even before prohibition the saloons vanished in those localities where the Jews made their homes. This being the case, the Jew has never sunk to the low level of the non-Jewish European and American slum population with its appalling misery, resulting from drink, hereditary vice, shiftlessness and degradation.

The concentration of the Jews in certain lines of industry does not remain after the first generation. It is rare indeed that one finds the son following the trade of the father. The situation of the Jew becomes normalized; there is a general spreading out into all the lines of economic endeavor. The young Jew is a most sedulous attendant at the high schools and night schools. In response to the urge of the Jewish youth of the lower economic strata, a unique system of preparatory schools has been opened to enable these clerks, stenographers and workingmen to pass the requirements of the State Board of Regents. Some of these schools are even worked on a co-operative basis so that none may receive an iota of profit out of their needs.

The Civil Service, Federal, State and Muni-

cipal, have claimed a large number of Jews of the second generation. Public School teaching, stenography, and bookkeeping are the favorite pursuits of the young Jewesses, while salesmanship has exerted its natural appeal to the young American born Jew. Besides the regular vocational schools which have a large Jewish quota, the Jewish Technical Institute of New York has trained during its existence thousands of young mechanics, electricians, plumbers, etc.

The Jew excels in intellectual pursuits. His position in the colleges and universities has of late been the subject of a great deal of comment. In an attempt to ascertain the number of students of the Jewish race in the various higher institutions of learning, the Bureau of Jewish Social Research gives the figures available for 106 institutions. Out of a total of 153,085 students, Jews numbered 14,837, that is, 9.7% of the entire student body. The Jewish representation in academic spheres is three times their proportion to the general population. In New York City, however, the Jewish representation is 38.5%, while their proportion to the city's population is about 30%. Female students are on the average of one to five, somewhat lower than the percentage among non-Jews, where the proportion of female students to male is one to three. The largest num-

ber of female students attended courses in commerce and finance, the next largest were preparing for the teaching profession.

In New York City, during the scholastic year 1918-1919, the total number of Jewish students at Adelphi, Polytechnic, Columbia, Fordham, Hunter, Long Island Medical, New York University and the College of Dental and Oral Surgery was 7,148 out of a total of 18,552.

Striking differences appear in the distribution of Jews and non-Jews in the professional schools of the country. About 23.17% of the Jewish students attended courses in finance while of the non-Jewish students the average was 11.8%. In medicine the Jewish proportion was almost double the proportion of non-Jews, while in the study of law, 14.7% of the Jewish student body participated and only 6.4% of the non-Jewish group. In dentistry also there is a Jewish flux, the proportion of Jews being 12% while that of the non-Jewish group is 4.7%.

There is a reversal of this situation in engineering, where the non-Jewish proportion is double that of Jewish.

About 8.1% of the Gentile student body were represented in agriculture. Here the Jews were numerically insignificant, the Jewish forestry students were 1.6% of the entire Jewish group. In

the teaching profession the Gentile average was larger also, 13.5% to 5%.

It may be interesting to note, in this connection, that the Jewish students have contributed more than their share toward the intellectual activities of our colleges. Jews form a large proportion of our intercollegiate debaters; Jewish names are remarkably prominent among prize winners in all sorts of intellectual contests; and in the College Anthologies, edited by Dr. Henry T. Schnittkind who selects annually the best poems written by undergraduates, the poems of Jewish students are more than 15% of the total.

The ideal American differs from the ideal European in that he is an individualist, the possessor of initiative, of ambition, of the desire to achieve and to mould. It is this ideal which finds in the Jew its arch propagandist. America was created as an experiment by its more idealistic founders, as an attempt to see how far the extension of opportunities for material well-being and spiritual development could redeem the individual fleeing from a caste-ridden Europe; and the success of individuals or groups stands as a vindication of the judgment of the early fathers. The comparative success of the Jews in this respect acts as a constant stimulant upon the neighboring immigrants of other groups, and by virtue of that

he becomes the exponent of the gospel of America,—the gospel that the good things of life come to those who have ability to achieve them.

On November 30, 1907, the New York Italian newspaper, *Bollettino della Serra* printed the following editorial.

Let us do as the Jews do. Do we not all see the giant strides which the Hebrew element is making in their growing influence in this country? . . . Israelites are the lawyers, judges, doctors, professors, teachers, managers of theatres, monopolists of the arts. The most perfect institutions of mutual aid and providence are Israelite. Their clubs, social, political, artistic and professional, are the best of their kind. Their schools are the most frequented and active. . . . Those who can emulate them in this method of intellectual and social invasion are the Italians who have much affinity of intellect and artistic sensibility with the old and refined Jewish race. But we must do as they do, we must invade the schools, teach ourselves, have our children taught. Open to them the social paths by means of knowledge and genius. . . . Without being niggardly and egotistic as the Jew sometimes is, let us try to imitate him in his ardor for conquest and in the discipline and knowledge with which he knows how to organize his admirable institutions, which put him in a position to raise a high voice and command respect for the name of the race.

This is the reason we have put at the head of this article the exhortation, "Let us do as the Jews do."

CHAPTER VIII

IN THE AMERICAN THEATRE

In the theatre of America, the Jew has played a rôle disproportionate entirely to his numerical strength. He has reorganized its corporate management and given it a solidity and stability lacking in previous stages of development. The fly-by-night companies, the individualistic efforts of star-producers doomed to defeat because of errors of reorganization and management, have completely disappeared. A vast amount of new capital has been poured in, making possible lavish productions and gigantic spectacles beyond the means of the earlier producers.

An indispensable aid in the attainment of the Jew's rôle in the theatre has been his faculty for gauging the demands of the public. The production of a play is one of the most risky of all ventures. A large outlay of capital is spent prior to the rising of the first curtain, yet the whims of the public and its ultimate verdict as to the success of the play are rarely certain. Besides the posses-

sion of prophetic powers, there is also necessary enterprise, initiative, the capacity for organization; these characteristics have always been associated with the Jew.

Thus it is that he has risen to a place of prominence in the theatrical world. And despite the carping of critics, it is during the supremacy of the Jew in the American theatre that St. John Irvine, the English playwright, could with truth say that the center of the English speaking stage has been transferred from England to America. It is during this period that American plays have often supplanted the native play in favor and popularity among the populations of the European Capitals. It is during this period that we have European directors arriving on these shores to see the development and improvement of the American stage and to learn lessons about dramatic production. It is during this period that we have vice versa, the importation to America of the best that Europe has in the theatre and the emergence of a real native American drama.

The Jews are represented in all the phases of dramatic endeavor. It has been estimated that of the plays produced during 1922 the authors of 40% were Jews, and the professional art directors were one third of the total. Of the two thousand actors about 10% were Jews, while the majority

of theatres in which productions were staged were in the hands of Jewish managers.

A host of Jewish producers have arisen since the Jewish influx into the American theatre. David Belasco and Charles Frohman were among the pioneers, but since then a number of others have appeared on the scene. Morris Gest, the Selwyns, the Woodses, Sam Harris, Mindlin and Goldreyer, the Shuberts, are among the later arrivals. Some have been content to please the popular demand, and some have, on the other hand, attempted the hazardous and usually thankless job of educating the public taste to more artistic standards.

David Belasco (born San Francisco, 1850) is the oldest and best known of the Jewish managers. He comes from a family that numbered among its members several devotees of the histrionic art. Starting his career as an actor, he supported the greatest of the early American players,—Charles Kean, Edwin Forrest, Edwin Booth, and others. Later he appeared in New York where he determined to set out as a producer. His first independent production was in 1895, when he produced the "Heart of Maryland." It was Belasco who discovered some of the great performers of the American stage. He brought out Warfield, Leslie Carter, Blanche Bates, Frances Starr,

Leonore Ulrich, and a host of others, who under his guidance, have since made much of the dramatic history of America. Some of his productions are the landmarks of theatrical development. Among them are the "Music Master," "Du-Barry," "Girl of the Golden West," "Return of Peter Grimm," etc. While over seventy, he still is as active as ever, the Nestor and the most impressive figure of the American theatre.

His son-in-law, Morris Gest, is a Russian immigrant Jew who has risen by sheer energy and intelligence from obscurity to a place of dominance in the world of drama. Gest came to America at the age of nine. After doing all sorts of menial labor he participated in the Pan American Exposition, an experience which gave him his first deep insight into the production of public spectacles. Later on he found work with Oscar Hammerstein, who told him he would some day own the Manhattan Opera House, a prophecy which has since then been realized. He became the foreign agent for Hammerstein and later branched out for himself.

Gest is a specialist in gigantic and lavish productions that delight the eye with their colorful beauty. He staged "The Wanderer," "Experience," "Chu Chin Chow" which ran for several years in London, "Aphrodite," "Mecca," "The

Miracle," etc. Gest also has been instrumental in giving to America a glimpse of the art of Europe, particularly Russia. All the Russian productions which have created a veritable sensation in the theatre have been produced under his guidance. He has brought over to America the Ballet Russe, Fokine, Balieff's Chauve Souris, and last and most important of all the Moscow Art Theatre.

Daniel and Charles Frohman, of whom only the former survives, were together with Belasco, the pioneers of the newer American drama. Charles Frohman met his death on the Lusitania. His brother Daniel has remained one of the luminaries in the theatrical world. Starting life as an office boy on the *New York Tribune,* he later entered the theatrical business. Since 1885 he has distinguished himself by the production of some of the classics of the American stage. He is held in high esteem by the profession and has been elected to the Presidency of the Actors' Fund. He is connected with the Lyceum Theatre, Daly's Theatre, and a number of other houses.

But if the Jew has played an important rôle in the creation of the commercial drama, his participation in the so-called artistic drama has been more potent. All the varied attempts which have been made during the past decade or so to produce a drama with a primary eye to artistic and

aesthetic values have been originated or sponsored to a large extent by Jews. The New Theatre, the Washington Square Players, the Neighborhood Playhouse and the Theatre Guild are all evidences of the insurgent Jewish mind, active in its new rôle of improving upon the standard plays. What is necessary for success in this realm of dramatic endeavor is the unique duality which seems to be present in the personality of many Jews, the vision of the unseen and of the ideal, sobered by an acute knowledge of reality.

The Theatre Guild stands out perhaps as the foremost contribution to the contemporary non-commercial drama. Started some years ago, with but a hundred and fifty subscribers, today it is hailed as the basis of a new National Art Theatre. The first important production which it staged was "John Ferguson" by St. John Irvine, a play which Lawrence Langner, one of the directors, happened to pick up accidentally in Brentano's London Bookshop. Since then, the best of our contemporary drama has been produced there. Plays which would have been rejected by the commercial managers were staged solely for their artistic and aesthetic value. Plays which are profitable are made to pay for plays which require too high a standard of dramatic appreciation and which therefore are of a limited appeal.

The Guild has staged among other plays — "The Power of Darkness," "The Faithful," "Jane Clegg," "Heartbreak House," "Liliom," "Ambush," etc. Theresa Helbrum, a young Jewess of brilliant attainments, is exeuctive director of the organization. On the Board of Managers only one, Helen Westley, is non-Jewish. Philip Moeller, one of the founders of the Washington Square Players, author of "Molière" and "Madame Sand," is a member of the Board. Associated with him in this task of creating a high standard of American drama is Lawrence Langner, an authority on patent law whose business acumen has not dulled his zeal for the theatre. Langner comes from an old Jewish family and is a direct descendant of one of the Chief Rabbis of England. In this group also is Lee Simonson, who has startled the theatre-going public by his innovations in the art of stagecraft.

Maurice Wertheim, banker and patron of the arts, and Otto Kahn, Mæcenas of the group, have contributed to the material success upon which the artistic triumphs of the American drama have been based.

One of the few real endeavors to create a native drama of satire has been done by a New York group called the Forty-Niners, of whom the majority were Jewish. It was an attempt to

improve upon the banalities that very often pass as humor on the vaudeville stage. A series of brilliant sketches was staged in 1922 at the Punch and Judy theatre where the sophisticated in the American theatrical world gathered to be amused and enlightened. The group contained the cream of the New York literati, Heywood Broun, George S. Kaufman, Marc Connelly, Morris Ryskind, Dorothy Parker, Montague Glass, Franklin P. Adams, Walt Kuhn, Bertram Block, Robert Benchley. Of this group but three are non-Jews. What the future work of this group will be is still unknown. It nevertheless represents a gathering of forces which augurs well for the American theatre.

No story of the Jew on the American Stage is complete without mention of the Yiddish Art Theatre. Here we have a group of players different from all other dramatic organizations. It is a repertoire company which is unlike the average stock company. The latter discards its plays at the week's end. The Yiddish Art Group, however, repeats its plays as the Metropolitan Opera Company repeats its performances. It has established an extremely high standard of dramatic art and has been hailed by Kenneth McGowan, the eminent dramatic critic, "as the nearest approach to the Moscow Art Theatre." Though the actors

speak in the Yiddish language, they have attracted a number of non-Jews who are frequent attendants at the performances. One play, "Anathema," was transferred from the stage of the Yiddish Art Theatre to Broadway at the request of important figures in the New York dramatic world. During the four years of its existence, the Yiddish Art Theatre has produced no less than seventy plays, some of them ranking among the best of the world's dramas. There have been presented plays from the pens of Andreyev, Asch, Gorky, Hauptmann, Hirschbein, Ibsen, Shaw, Shakespeare and Pinski, while at the same time a helping hand has been extended for the production of plays of new and promising Yiddish playwrights. From its midst has come the well-known actor, Jacob Ben Ami, who was introduced to the American stage by Arthur Hopkins. At present the Yiddish Art Theatre is under the management of Maurice Swartz, who is himself an actor of unusual distinction.

In the realm of dramatic criticism, the Jew is by no means idle. Here, too, the critical acumen of the race and its capacity for analysis have enabled them to make no small contribution to American criticism. George Jean Nathan (born at Fort Wayne, Ind., 1882) is one of the best known of these. He is the *enfant terrible* of

American dramatic criticism. He has dealt heavy blows at the smugness and provincialism of the American stage. He is acquainted thoroughly with the dramatic literature of the leading European countries. This knowledge has greatly aided him in raising a vociferous war whoop against the artificiality, cheapness, and tawdriness of some of the stuff that passes for drama. He is an acrid and aggressive controversialist, gifted with a sense of irony and bitter humor which makes him the bug-a-boo of his intellectual opponents.

From 1908 to 1924 he was the dramatic critic and co-editor of the *Smart Set*. He has also contributed articles on the drama to a syndicate of newspapers. He has written one play, "The Eternal Mystery," which has been produced on the Broadway stage. Among his more important works are "Another Book on the Theatre," "Bottoms Up," "Comedians All," "The Popular Theatre."

Another of the Jewish figures in the world of criticism is Ludwig Lewisohn (born in Berlin, 1882). Lewisohn came to America in 1890 and underwent a series of experiences that are related in his remarkable autobiography, "Upstream." He lacks the bitter humor and the ironic gifts of Nathan but compensates for these by a more balanced and beautiful style and a more judicious

view of things than is possessed by his colleague. He, too, has plowed deep into European literature, and is particularly authoritative in the realm of German drama. Since 1919 he has been the dramatic critic of *The Nation.* Among his works are "German Style," "The Modern Drama," "Poets of Modern France." He was also the translator and editor of the dramatic works of Gerhard Hauptmann in seven volumes.

While these two writers are the outstanding figures among the critics of Jewish birth and perhaps of the whole American theatre, there are others who have made interesting and valuable contributions to the American drama.

Montrose Moses (born in New York, 1878) has written a number of volumes on the theatre. He was formerly the dramatic critic of the *Independent* and at present is a prolific contributor to various magazines. While possessing neither the cleverness of Nathan nor the stylistic beauty of Lewisohn, he has a sober, reliable and penetrating power of observation. He has to his credit the following works, among others, "Francesco De Rimini," "Henrik Ibsen, the Man and his Plays," "The Literature of the South," "The American Dramatist," "Maurice Maeterlinck, A Study."

Alan Dale (Alfred J. Cohen) was born in Birmingham, England, 1861. He has been associated

with several metropolitan newspapers and at present is the critic of the *New York American.* Alan Dale, however, is not simply a critic. His activity extends to the creative realm, and he has written a number of plays which have been produced. He is the author of "Jonathan's Home," "A Marriage Below Zero," "My Footlight Husband."

In fact, the Jew does not lag behind in the writing of plays; in this aspect of the American drama, he has a long history. The story of Jewish playwrights in America extends over a century. At the early beginnings of the American National drama it was a Jew that stood out as its foremost playwright.

Mordecai Manuel Noah was born in Philadelphia in 1786. By his eloquence and wit he soon won for himself a place in American politics and drama. In 1810 he became the Editor of the *Charleston Gazette* and later, during the administration of President Monroe, he was appointed to the position of Consul in Tunis. Upon his return he devoted himself to literature, and the theatre. His plays were uniformly successful. He was the author of the "Wandering Boys," "The Grecian Captive," "The Fortress of Sorrento," "The New Constitution," and a number of other plays. According to George P. Morris, the editor of one of

the earliest literary journals in New York, Noah told the best story, rounded the best sentence and wrote the best play of all his contemporaries.

There were other Jewish playwrights in that early period of the American Stage. Samuel B. H. Judah came of an old colonial family that settled in New York in 1725. The father of Judah was one of New York's prominent merchants and the founder in 1786 of the "New York Tontine."

Judah began writing in 1820 and among his plays might be mentioned "The Mountain Torrent," "The Rose of Aragon," and the "Tale of Lexington."

A colleague of his was Jonas B. Phillips, a versatile young Jew who was at one time Assistant District Attorney in New York City. He first appears in connection with the drama in 1833. In 1838 he wrote "Cold Stricken." Other plays of his were "Camillus" and the "Evil Eye." The latter particularly was a great success. It was produced at the Bowery Theatre, where it won the approbation of the theatre goers of that day. In 1835 he was given a complimentary benefit as a token of the esteem in which he was held by his contemporaries.

The newer crop of dramatists is of course more numerous and more prolific. They touch upon all phases of human life and belong to the various

schools of dramatic writing. There was Charles Klein, who wrote plays of politics and finance, there is Montague Glass, with his humor and at times superficial characterization of Ghetto types, the creator of the Potash and Perlmutter stories. There is the youthful Elmer Rice, varying from the sensational drama "On Trial" to the expressionistic drama, produced by the Theatre Guild, entitled "The Adding Machine." There is Arthur Richman with his keen study of the American girl entitled "Ambush" and also several other plays. Aaron Hoffman has treated of many subjects, while Louis Kaufman Anspacher has treated of social themes, his most notable work being "The Unchastened Woman."

Ben Hecht has tried his hand at the drama. Two plays of the Yiddish playwright Pinski have been produced on the English stage, "The Treasure" and the "Idle Inn." "The Bronx Express," by Ossip Dimow, moved from the Yiddish Art Theatre to the regular stage. Louis Shipman and Abraham Shomer have written for Broadway, while Belasco has among his endless worries found time to write several plays of his own. Jules Eckert Goodman has delighted American audiences time and time again.

Though the dramatic tradition among Jews is comparatively young, nevertheless the people of

Rachel and Sarah Bernhardt have done conspicuous service. There is David Warfield who has starred in "The Music Master," "The Return of Peter Grimm," "The Auctioneer," and a host of other plays. He played the role of Shylock in that splendid production of the "Merchant of Venice" placed upon the stage by Belasco. There is Jacob Ben Ami, drafted from the Yiddish stage, and both Schildkrauts, Joseph and Rudolph, Louis Wohlheim, Barney Bernard, Louis Fields, Harry Green, Louis Mann, Kenneth McKenna (Leo Mielziner, Jr.) and Robert Warwick, — to mention only a few.

The actresses are numberless, Alla Nazimova, Florence Reed, Vivienne Segal, Bertha Kalisch, Celia Adler, Constance Collier, Olga Nethersole, Bertha Broad, Lina Abarbanel, Fannie Brice, Nan Halperin, Francine Larrimore (Adler), Clara Lipman, Fania Marinoff. Among comedians, Al Jolson, Eddie Cantor and Ed Wynn (Israel Leopold) are in the front rank. The extent to which Jews have become members of the theatrical profession may be gathered from the fact that Al Jolson, in conjunction with Houdini, the great magician, have organized the unique "Rabbis' Sons Theatrical Benevolent Association" to which only the sons of Jewish synagogal functionaries are eligible.

In the realm of the screen, the Jew has had a romantic history. His appearance dates from its earliest beginnings and since that day, largely under his control, it has become a powerful factor in the life of the peoples of the world. Originally confined to some obscure hall, admission to which necessitated the possession of a nickel and in which the program consisted of a few ancient one-reel pictures, the producer of the silent drama has, within a decade, made it the powerful rival of a centuries old institution like the legitimate theatre. The factor that raised it to its present status was not simply the commercial urge; it took a sweeping imagination and comprehensive far-sightedness to lift it from irrelevancy to the position it occupies today. And the most remarkable fact about its vast growth is that the organizing powers and prophetic vision came not from regular captains of industry or from men who had won their spurs in the economic life, but rather from a number of hitherto obscure Jews engaged in the daily struggle for existence. The humble origin of the leaders of the motion picture industry is to their credit; it is a remarkable testimony to native powers of organization and ability which, given the opportunity to expand, flourish and fructify.

The motion picture being still in its comparative infancy, it is only now, after its material ex-

pansion has taken place, beginning to establish itself on a higher aesthetic and artistic plane. The services of the best of contemporary novelists have been called in; and all the devices that modern stagecraft has invented are being utilized for its artistic enhancement. Popular taste must be catered to if any material foundation is to be preserved for the art of the motion picture, and its crudeness is to be attributed chiefly to this cause. As it is, the linking of the motion picture with the literary and artistic world is being directed and guided by one of the chief Jews in the realm of the screen, Adolph Zukor.

It is Zukor who is the most vigorous and able of this group of Jews which direct the destinies of the motion pictures. Born in Hungary of poor parentage in 1873, he came to the United States in 1888. In New York he attended the night schools after laborious hours of work. At first engaged in the hardware business, he drifted into upholstering, then into the fur industry. Finally he associated himself with Marcus Loew in the theatre, where he began to display those powers of organization and foresight that enthroned him in his place of supremacy.

He is the founder of the Famous Players-Lasky and several other motion picture corporations. It was Zukor who called the first general conference

of eminent authors to discuss means for the artistic betterment of the screen, and at present he is lending his efforts to mobilizing the literary and artistic elite of the country for co-operation in moving picture production.

Another of these young immigrants who have found their way to fame via the route of the screen is Samuel Goldwyn (Goldfish). Born in Warsaw in 1882 he came to America in 1896, where, like Zukor, he received a supplementary education in the night schools. Later he drifted into the motion pictures and founded the Goldwyn Pictures Corporation, one of the most powerful of existing producing companies. Goldwyn has taken particular efforts to enlist in the services of the silent drama the great opera stars, and both Mary Garden and Geraldine Farrar have through his efforts participated in productions for the silver sheet.

Jesse Lasky, born in San Francisco in 1880, is the last of the "Big Three" of the industry. Lasky has had a varied career, serving as a reporter, a gold prospector, a band leader, and a theatrical manager. Finally he began to show great initiative in the motion pictures and has since the organization of the Jesse L. Lasky Corporation become one of the dominant figures.

There are in addition a number of other man-

agers, Carl Laemmle, Sol Lesser, Joseph Schenck, Marcus Loew, William Fox, William Schulberg are but a few who have followed in the wake of the pioneers and established the industry so that today it gives employment to countless thousands and serves to drive away the hours of dullness and boredom from the millions of people throughout the world. It represents an outlay of $500,000,000, while the annual turnover is more than a billion. There are also a number of stars who are of Jewish descent. Carmel Meyers, the daughter of a Rabbi, Pola Negri (Pauline Schwartz), Joseph Schildkraut, Dore Davidson, Louis Wolheim, Vera Gordon are but a few of them.

CHAPTER IX

IN AMERICAN LITERATURE

Only within the past decade or two have Jewish names begun to figure prominently in American Literature. But with their advent has come a recognizably new force in the moulding and the making of the American literary tradition. The tendency for innovation and renovation, those results which follow inevitably upon the penetration of the Jew into the various realms of human endeavor, has become visible here as elsewhere. Gertrude Stein, a Jewess, is prominent in the modern school of impressionism and expressionism, while Waldo Frank, Ben Hecht, Maxwell Bodenheim and other young Jews are ceaselessly hammering at the English language in order to create new images, new modes of expression and new and unusual phrases.

Ben Hecht, one of the younger American novelists, has written several notable volumes. "Erik Dorn", and "Gargoyles" are among his most popular works. The latter is a particularly note-

worthy contribution in which he demonstrates the great disparity between the real emotions of people and their pretences. Of his work the eminent literary critic, H. L. Mencken, wrote: "There are passages of superb descriptive writing—stuff infinitely beyond the talents or even the imagination of the average American novelist. Hecht differs from the general run, indeed, precisely because he knows how to write."

Waldo Frank has also distinguished himself in fiction. He is not only a novelist but a critic. Besides novels like "Rabab", "The Dark Mother", etc., he has written "Our America", a brilliant analysis of the state of American culture. He contributes extensively to current periodicals.

Another novelist of no mean calibre is Edna Ferber, author of the Emma McChesney stories, "Gigolo", "The Girls", "Fanny Herself", and a host of short stories that have delighted millions of American readers.

John Cournos, author of "The Mask", "The Wall", "Babel", is a Russian immigrant who has spent a number of years in America and who now spends his time alternately in England and America. He has written a more or less autobiographical trilogy in which there are mirrored the defects and triumphs of a young artistic nomad.

Fanny Hurst is perhaps the highest salaried writer in America. Besides "Humoresque", she has written a large number of short stories and has portrayed vividly Jewish types that have hitherto been buried behind Ghetto walls.

Rita Weiman is another talented contributor to American literature. She received her artistic training in Paris and has devoted herself to various forms of writing. She is a highly competent journalist, a dramatist who has seen a number of her plays produced in the Broadway theatres and a writer of innumerable short stories.

Thyra Samter Winslow, whose most notable work is "Picture Frames", is still a comparatively young author. She has an uncanny acquaintance with rural American types which predominate in the stories she has written.

Anzia Yezierska, author of "Hungry Hearts", "Salome of the Tenements, etc., is a young Russian Jewish immigrant who with amazing rapidity has made herself a master of the language. Miss Yezierska worked her way from the sweatshop to a well established place in the American literary world.

Rose Gollup Cohen has to her credit a career strikingly akin to that of Miss Yezierska. She, too, is an immigrant girl, having arrived in Amer-

ica at the age of twelve. She worked fourteen hours a day in sweatshops until the age of seventeen, when she went to the hospital to recover her health. Here she stayed three months and learned to read English from the Bible. Her "Out of the Shadow" is an autobiographical narrative, replete with human interest. This volume has been translated into French and Danish. Her second volume is entitled the "Voice of the Sod".

Mary Antin has won fame with "The Promised Land".

Joseph Anthony (Rosenblatt) is the author of two novels "Rekindled Fires", and "The Gang".

One of the most significant of the Jewish American novelists is Abraham Cohan, whose "Rise of David Levinsky" and "The White Terror and the Red" are in some respects real works of art.

There are also a number of other Jewish novelists,—Sydney Nyburg, Octavus Roy Cohen, Elias Tobenkin, Ezra Brudno, Robert Simon, Viola Brothers Shore, Herman Bernstein, Robert Nathan, Maurice Samuel, author of "The Outsider", "Whatever Gods", etc.

In the field of literary criticism, Albert Mordell, Isaac Goldberg and Joel Springarn play prominent rôles. Mordell is the author of "Shifting Literary Values", "The Literature of Ecstacy", "The Erotic Motive in Literature", etc. Mordell

is essentially an exponent of modernism in the literature of today. It was of his work "Dante And Other Waning Classics" that George Brandes, the world's greatest literary critic, wrote "If I had originally any scruples against your fundamental ideas, these scruples completely ceased when I thoroughly examined the execution of your plan. Now I am of your opinion. It is necessary to say once for all that these books of the past no longer conform to our intellectual needs. You have had the courage to say so frankly. Even if they attack it at present, in the near future, and not at all in the distant future, they will be grateful to you for having said it."

Isaac Goldberg is a versatile and erudite translator as well as a critic of importance. He has translated twenty-seven plays from the Yiddish, including "The Idle Inn", which was presented on the Broadway stage. He has in addition translated the gems of the contemporary Italian Theatre. Goldberg's linguistic capacity is most apparent in his translations from foreign fiction. He has translated works from the French, the Spanish, the Portuguese, Yiddish, and the Italian.

He has written two important books on South American literature and a particularly valuable work, on the "Drama of Transition". In this volume he treats learnedly yet cleverly of the

dramatic tendencies in Spain, Italy, France, Germany, Russia, South America and the Yiddish World.

In the realm of the short story Jewish writers have been particularly prolific. Not only has the quantity been large but the quality has been of the highest. In the collection entitled, the "Best Short Stories of 1922" which contains twenty short stories, the Jews have a disproportionate representation. Seven of those who had the honor of being named as the best short story writers of the year were Jews. They were Konrad Berkovici, David Freedman, Benjamin Rosenblatt, James Oppenheim, Waldo Frank, Ben Hecht and Rose G. Cohen. This collection of the outstanding literary creations of the year are made annually by Edward O'Brien, the literary critic, and in each volume the Jews show a relatively high percentage.

If we turn to another phase of literature in America, the sphere of poetry, Jewish names of importance immediately come to mind. There is the much discussed question whether the Jew in American poetry brings as his contribution something that is distinctly Jewish, whether the same spirit of a people that gave mankind its religious poetry, still lives on in its descendants today. The Oriental imagery of the psalmists of Judea seems

to crop out more frequently in Jewish poets than in non-Jewish poets. Similarly, there is more egocentricity in their contributions than in those of their colleagues. Irony and richness of phraseology, associated intimately with the conception of Hebrew contribution to literature, is also more apparent in the Jewish poets. There are of course Jewish bards that do not differ at all from the others, they belong to the same schools, use the same methods, and fight the same poetical battles. Nevertheless, one must conclude from a survey of contemporary American poetry that the general Hebraic characteristics of self absorption, Heineesque irony and vivid imagery are manifest to a greater degree among the Oppenheims and Untermeyers than among the Benets or the Amy Lowells.

The earliest of the Jewish writers of poetry was Emma Lazarus, the friend of Emerson and a member of an old Jewish family. During her career, unfortunately cut short, she made a number of excellent contributions to American poetry. Some of her lines have been engraved on the Statue of Liberty which stands at the entrance to New York Harbor. Towards the end of her life she became intensely race-conscious, due largely to the sufferings of the Jews in Russia. At the height of the period of her race-conscious-

ness she wrote the "Songs of a Semite", full of the fire of an ancient Deborah.

The list of contemporary Jewish poets in America is too long to enumerate. Recently the band of Jewish poets has become numerous. We will mention only a few of them. One of the foremost is Louis Untermeyer, who takes high rank both as a poet and as a critic. He demonstrates the unique duality of the Jew, for he is not only a successful poet but also a successful jewelry merchant. His work on the new American poetry is the standard volume on the subject, while in his latest volume, "Roast Leviathan," he demonstrates his unusual cleverness. His "Challenge" has gone through five editions. He has, in addition, translated the works of Heine into excellent English.

His wife, Jean Starr Untermeyer, is also a writer of clever poetry. Her recent volume is entitled "Growing Pains."

The Biblical strain is at times visible in the poetry of James Oppenheim. Among his works are "Songs for the New Age", "War and Laughter", "Book of Self", etc. The freedom of men engages his pen as it did the pens of his ancestors. In one striking passage he brings forcefully home the message of mankind's salvation and freedom,

that theme on which so many fervent Jewish tongues have spoken:

They set the slave free, striking off his chains,
Then he was as much a slave as ever,
He was still chained to servility,
He was still manacled to indolence and sloth,
He was still bound by fear and superstition,
By ignorance, suspicion and slavery.

His slavery was not in the chain
But in himself.

They can only set free men free,
And there is no need of that,
Free men set themselves free.

Arthur Guiterman, born of American parents in Vienna, fifty-two years ago, is one of the most active writers of contemporary verse. He does not confine himself simply to one kind of poetical writing, he is equally at home in writing a humorous quip, a sombre sonnet or a lyrical poem. Among other things he has originated the widely imitated rhymed reviews. An outstanding characteristic of his works is his love of nature.

After centuries of confinement behind the Ghetto walls, the Jew is stepping forth again to behold Nature, in all its beauty and to sing of its

wonders. In him the love of the ancient Judean for his hills revives.

I never loved your plains,
  Your gentle valleys,
Your drowsy country lanes,
  And pleached alleys.

I want my hills! the trail
  That scorns the hollow,
Up, up the ragged shale
  Where few will follow.

Up over wooded crest
  And mossy boulder,
With strong thigh, heaving chest
  And swinging shoulder.

So let me hold my own way
  By nothing halted
Until, at close of day
  I stand exalted.

In Alter Brody we have a young poet not yet thirty years of age, who has nevertheless established for himself a reputation among the poetical fraternity.

Maxwell Bodenheim is a young Jew who is rapidly coming to the front among the younger generation of American poets. He possesses an unusual gift for characterization. He is not only

a master of poetry but also of prose. Among his poetical volumes are "Minna and Myself", "Advice".

Jewish poetesses also are making themselves articulate in contemporary American verse. Babette Deutsch has won for herself an enviable reputation. Her best work is published in the volume entitled "Banners". Her colleague, Florence Kiper, has also given to American poetry some valuable contributions. A poem of hers, entitled "A Jew to Jesus," included in the anthology of the World's Best Religious Poetry, is unusually striking.

> O Man of my own people, I alone
> Among these alien people can know thy face,
> I who felt the kinship of our race
> Burn in me as I sit where they intone
> Thy praise—those who striving to make known
> A God of sacrifice have missed the grace
> Of thy sweet human meaning in its place,
> Thou who art of our blood bond and our own
> Are we not sharers of thy passion? Yea
> In spent anguish close by the side
> We drained the bitter cup and tortured, felt
> With the bruising of each heavy welt.
> In every land is our Gethsemane
> A thousand times have we been crucified.

Samuel Roth, Elias Lieberman, Franklin P. Adams are known to many readers of recent

verse. The latter is also one of the most successful columnists in America, the widely quoted F. P. A. who has made "The Conning Tower" an established institution in American journalism.

A striking example of the versatility of the Jewish mind is shown in the work of Ezekiel Leavitt, who has written original plays, poems, and essays in four different languages: Hebrew, Yiddish, Russian and English.

Morris Ryskind is a master of clever quips. Oscar Williams, Michael Gold, Milton Raison, Samuel Hoffenstein, Joseph Auslander, Gustav Davidson, Martin Feinstein, and an army of poets of lesser renown, contribute continually to the various American periodicals.

Simultaneously with the appearance of a host of Jewish writers in contemporary American literature there has been developing within the past few decades a voluminous literature in the native Yiddish tongue of the Russo-Jewish immigrants. Yiddish itself has definitely passed the stage where the term jargon or dialect could be applied to it and has become an instrument for the creation of literary and cultural values. The Jews in this country have produced novelists, playwrights and poets of considerable power and ability.

Abner Tannenbaum has translated into Yiddish the best of the French and German novels

while Philip Krantz has written extensively on the cultural history of mankind. Alexander Harkavy is a Yiddish encyclopaedist. Leon Kobrin, I. Opotashu, Alter Epstein, Ossip Dimow, B. Gorin, Israel Zevin, David Pinski, and a host of others fill the columns of the Yiddish Press with splendid short stories. But Sholom Asch perhaps is the outstanding Yiddish fiction writer. A number of his works have been translated into the European languages.

The Yiddish language is becoming enriched with noble poetry. Morris Rosenfeld, one of the earliest of the Yiddish poets in America, achieved considerable fame by his "Songs of the Ghetto". His works have been translated into English, German, Polish, Roumanian and Bohemian. The chief theme of his poetry is the misery of the toiling masses in the sweatshops where he spent a portion of his life as a tailor. Occasionally he bursts into a more joyous song and voices the hopes of his people for their national redemption.

Rose Pastor Stokes' translation of his "Songs of the Ghetto" introduced him to the English reading public, and upon its appearance he was invited to give readings before several important American universities. Rosenfeld died in 1922.

The greatest living Yiddish poet is Solomon Bloomgarden (Yehoash). The tragedies of life

are not the chief themes of his poetry as they are of Rosenfeld's. He sings rather of Jewish national hopes, of love and joy. He has done notable service in translating Longfellow's "Hiawatha" into Yiddish, and he has also made the first translation of the Bible into Yiddish. His "Gesammelte Lieder" (Collected Songs) and "In Sun un Nebel" (Through Sunshine and Mist) are his outstanding original literary creations.

In addition to these, there are a great many younger poets who are molding the Yiddish language into a thing of beauty. They are free experimenters, they are often daring in their thought, and their poetic gift is genuine. They are bound to exert a salutary influence on the cultural life of America.

The Yiddish drama has developed considerably within the past few decades. Its father was Abraham Goldfaden, who gave it some of its best pieces. Jacob Gordin introduced into it the problem play, the psychological play and the realistic drama, and in general raised it to a modern position. Z. Libin and I. Kobrin have followed in his footsteps. Among the most important contemporary Yiddish dramatists in America are David Pinski, Perez Hirshbein, and Sholom Asch, whose works have been translated into English and produced on the American stage.

In the realm of book production also the Jew plays an important rôle. Here as everywhere, he is the innovator, the initiator, the one who hews the new pathways and exploits the fields hitherto neglected. It is only within the last decade or two that the Jews have assumed an important rôle in book publishing, and their rise has been facilitated by the creation of a reading public recruited from the second generation of Jews. A large number of new writers have come into the field and the dissemination of their works has been due not only to the disproportionate number of Jewish readers of high-class literature but also to the Jewish publishers ever on the alert for promising youth.

Among these new Jewish publishers are Alfred A. Knopf, Albert and Charles Boni, B. W. Huebsch, Horace Liveright, Nicholas L. Brown, Thomas Seltzer and Henry T. Schnittkind. To Alfred A. Knopf belongs the credit of bringing out the works of writers who are of the utmost importance in American literature. Joseph Hergesheimer and H. L. Mencken are both enrolled under his Borzoi banner. Floyd Dell, Carl Van Vechten and others owe the publication of their works to the indefatigable Knopf. A large number of translations from Russian works have

also found their way into American homes through his instrumentality.

Two of the most daring and successful ventures in American publishing have been made possible almost entirely by Jews. Mr. Boni, of Boni and Liveright, was instrumental in the creation of the Modern Library series which has placed at moderate prices the greatest masterpieces of world literature in thousands of American libraries.

A large number of Jewish authors have found in the Modern Library the means for the publication of their works. Dr. Sigmund Freud, the psycho-analyst, Maxwell Bodenheimm, John Cournos, Ben Hecht, Anzia Yezierska, Ludwig Lewisohn, Waldo Frank, Conrad Berkovici all have done work for the house of Boni and Liveright.

What Boni and Liveright have made possible for the more prosperous portion of the American reading public has been repeated on a vaster scale by E. Haldeman-Julius. Due to his initiative, hundreds of concise booklets, embodying the essence of human literary efforts since the days of early Greece and early Judea, have been made accessible to the public. Millions of copies sold for a nominal price have been disposed of within the space of a few years and countless American

homes have been put in contact with the finest literature.

Nicholas L. Brown, who introduced the Swedish writer, Strindberg, to the American public, is a Russian Jewish immigrant who came to this country at the age of nineteen. He also made Panzini, the Italian novelist, known to America. His Sea Gull Library, a series of books on belles-lettres and consisting of translations of European masterpieces never before published in English, is considered a fine example of the art of book-making.

The career of a Russian Jewish immigrant achieving a place of prominence in the publishing world is duplicated by Thomas Seltzer, who came to America at the age of eleven, cut buttonholes, worked his way through the University of Pennsylvania and then entered the publishing business. A miscellaneous array of books has been put upon the market through his efforts. Among the most notable ones have been the works of D. H. Lawrence, one of the foremost of the younger British novelists.

Benjamin Huebsch is not the least active in this group of Jewish publishers. A native New Yorker, he first displayed a decided bent for music but later turned his attention to the art of printing. His father, who had been a rabbi, had inculcated

in his son a love of learning and a knowledge of books, qualifications that aided him in the publishing world. The first authors whose works he published were two of the greatest living German writers, Hauptmann and Suderman. Huebsch also entered the periodical publishing field, by founding the *Freeman,* a weekly of exceedingly high literary value and importance.

Among Jewish publishing companies that have done important work may be mentioned *The Stratford Company.* This company introduced for the first time to the American public a number of foreign masterpieces, the most important being a novel from the Japanese, *The Heart of Nami-San,* by Kenjiro Tokutomi. *The Stratford Journal,* founded by this company and edited by Dr. Henry T. Schnittkind and Dr. Isaac Goldberg, was instrumental in first introducing to American readers such writers as Giovanni Papini, Knut Hamsun, Jacinto Benavente, and a number of other famous writers of foreign countries.

It is Brentano's however, that is the best known among the Jewish publishing houses. Here the world-wide perspective of the Jew becomes manifest. Brentano's is practically the headquarters in America for the sale of European literature, it is the link in the literary world between Europe and

America. With the increasing years, it has attained a solidity and stability that have given it a universal reputation.

As one surveys the activities of these Jewish publishers, one becomes impressed with the truth of Romain Rolland's characterization of the Jews. Travelling here and there, he remarks,—"They carry with them the 'pollen of thought' ". It is they who have made known and are making known to the Americans, large portions of the literature and culture of other peoples. It is they who stand foremost in the translation and dissemination of the works of European authors. They act the rôle of intermediaries and interpreters linking nation and nation, and bringing to one the understanding of the other. Retaining the cosmopolitanism and linguistic capacities of the nomad, they unite the dwellers of the earth, and by the widening of the national horizon they disperse the fogs of provincialism that hamper the progress of a people.

CHAPTER X

IN AMERICAN MUSIC AND ART

"I once took a friend of mine to a concert in Carnegie Hall," writes Henry T. Finck, the musical critic of the *New York Evening Post.* "He looked around at the audience, scanned their faces and then asked me, 'Where do the Christians sit'?" This question could be levelled at the music lover not only in the metropolis but also in the other large cities of the country. That the Jews will support every musical venture and encourage budding talent is taken for granted by every manager of performing artists.

Nor is the love of the race for music a newly born phenomenon. In ancient Israel the bards not only sang but also played. The Jew expressed his emotions through the harp and the cymbals long before the light of civilization had dawned over Europe. Throughout the centuries the Jew found his chief solace in the synagogue, and in its music. He acquired his critical capacity and his love for the art by constant attendance at the

house of worship, where the cantor held forth before a sympathetic audience. Music was made part of the ritual; it was interwoven into the very essence of his religious life. Music, the most subjective of all arts, finds its greatest number of practitioners and its most ardent devotees among the Jews, the most subjective of all races.

It has been estimated that out of every twelve musical artists, vocalists, violinists and conductors, eight are descendants of the people of Israel. Among the violinists particularly the proportion is overwhelming. The most remarkable thing about this dominion of the musical world by talented Jews is that the place of origin of most of these Jewish musicians is in Eastern Europe.

Mischa Elman is, perhaps, the master of them all. Born in a Russian Ghetto, thirty years ago, he displayed his genius at the early age of four. He attracted the attention of the great music teachers of Europe and soon Leopold Auer, the spiritual father of many virtuosos, took him under his wing. Permission was secured from the Czar that the young Mischa be allowed to attend the Petrograd Conservatory. Here he perfected his art and in 1904 he made his debut. Since then he has covered the whole world in the course of his musical peregrinations. Countless thousands throughout the civilized globe have paid tribute

to this outstanding product of a dismal poverty-stricken town in the Russian Ghetto.

Efrem Zimbalist also is a product of the Russian Ghetto and is the husband of Alma Gluck, the well known operatic singer. He is a violinist of the first rank. Nevertheless he had sufficient time to develop scholarly capacities. He is the author of a book on the theory and practice of violin playing and an authority on the history of music.

Jascha Heifetz is still in his early twenties, yet he has been before the public for more than a decade. He attained national prominence at the age of ten by his remarkable playing. There are a legion of other virtuosi. David Hochstein, one of the most promising of the younger violinists, was killed by a German bullet while fighting in the Argonne. Fritz Kreisler, Max Bendix, Yoscha Seidel, Leo Ornstein, Max Rosen, Mitmitzky, are but a few of the many who entertain and move multitudes of music lovers, and who have helped to establish what Henry Finck calls "the predominance of Jews in the musical world."

Leo Ornstein, born in Russia in 1895, is one of the more brilliant of the group of Jewish pianists. He is an experimenter in new forms of musical art, an exponent of the modern futuristic movement. Among the music-loving public ever alert for the

novel and unusual he has created for himself a substantial reputation.

Writing, in impressionistic style, of Ornstein's music, in his brilliant work "Our America," Waldo Frank says: "It is the full throated cry of the young Jew in the young world. Background of the old passion of storm and repression. But upon it breaks of fire, interstices of light, America's release. The weight of sorrow of the Jew like a loading atmosphere about him. And the Jew's intricate response, reasoning and wailing. The birth of faith, the tidal energy in faith. New hope, new deed, new life. An answer to the lamentation of the Jewish fate in Ornstein's music; a sort of angry joy, lust of a new conquest, Hebrew the seed, American the fruit."

Paul Rosenfeld, born in New York in 1890, is one of the new generation of musical critics. It was he who first introduced Ornstein to America. He has written voluminously on the subject of musical criticism. His contributions have appeared in the *New Republic, The Dial,* and other magazines of an equally high calibre.

Jews are performers, conductors, managers and constitute a large proportion of the audiences. Among orchestra leaders, the Jew is in the front rank. There is Wille Mengelburg, the great composer from Holland who is said to be so orthodox

in his religious views that he does not play on Saturday. There is Arthur Bodzansky and Joseph Stransky. Walter Damrosch is at the head of the New York Symphony, while Leopold Stokowski is head of the Philadelphia Symphony. Nicolai Sokoloff is Cleveland's banner bearer and Frederick Stock performs the same role for Chicago. In Choral Society work Kurt Schindler, the head of the Schola Cantorum, is pre-eminent. To take away the Jews from the musical life would leave most of the big orchestras in America leaderless.

Among pianists also, the Jews do not lag behind. They fill the concert halls as do their colleagues with their violins. Joseph Hoffman and Leopold Godowsky are perhaps the best known of the pianists performing in America. There are Joseph Lhevinne, Alfred Marovitch, Ignatz Friedman and a host of minor luminaries in the musical firmament.

Facilities for the improvement of the musical taste of the masses have more than once been created under the inspiration and with the aid of Jewish men and women. The Lewisohn Stadium, attached to the College of the City of New York, was created as a result of the benefaction of the great philanthropist, Adolph Lewisohn. Here, during the summer months of the past few years, the best performing artists in the country have

displayed their talent before admiring audiences ranging from 8,000 to 15,000. The prices for admission here are far below commensurate performances given in the ordinary concert halls. A recent editorial in the *New York Evening Post* says:

With Sunday evening's concert on the Mall in Central Park, will end what is probably the best season this country has ever had of free orchestral music. Sixty concerts have been given by the Goldman Band in the past twelve weeks, and they have been free not only to their hearers but to the taxpayers. This has been the sixth season of the Goldman Band Concerts, but the first in a city park. Before this year the concerts were given on the Green at Columbia University. A committee of nearly 100 public spirited citizens with Mrs. Daniel Guggenheim as Chairman have made these concerts possible. Through the good offices of Philip Berolzheimer, City Chamberlain, accommodation in Central Park was secured when building expansion made the Columbia grounds no longer available. Mr. Elkan Naumburg is now financing the construction of a new bandstand on the Mall as a present to the City. To Edwin Franko Goldman, the originator of free concerts and conductor of the band on the Mall, more than a million people are indebted for a summer of pleasure and instruction.

It is interesting to note that every single name mentioned in the above editorial is Jewish.

This zeal for music does not cease with the passing of the summer. In winter there are also

free concerts. For a number of years under the auspices of an energetic young Jew, Charles D. Isaacson, a number of free concerts have been given. First in conjunction with the *New York Globe,* then with the *Evening Mail,* Mr. Isaacson has preached the gospel of a refined musical taste to countless thousands in innumerable places.

Nor do the efforts for the elevation of the level of musical and artistic sensibilities of the people stop here. Perhaps the most effective instruments in that direction have been created in the shape of the new type of motion picture houses which have sprung up within recent years. These theatres, like the Rialto and the Rivoli in New York, combine within themselves the function of opera house, concert hall and moving picture theatre. Attached to them is a well drilled orchestra of sixty to seventy pieces. Operatic selections and ballet performances also form part of the program.

This type of theatre has been originated by S. L. Rothapfel and Hugo Riesenfeld, and the extent of their value may be gauged from the fact that England and the Continent are beginning to follow suit.

Opera in America was considerably improved by a Jew, Oscar Hammerstein. Born in Berlin in 1848, he emigrated to America at the early age of

fifteen. Like Samuel Gompers he began his career in the new country by becoming a cigar maker. After working at that trade for several years he turned to journalism and became the editor of the United States *Tobacco Journal*. His inventive faculty manifested itself in the creation of cigar making machinery which has, to a certain degree, revolutionized the industry. Later he returned his attention to the theatrical and operatic world. He built and managed a number of New York theatres, such as the Criterion, the Belasco, the Olympia. Particularly noticeable, however, was his Manhattan Opera House where some of the best opera ever seen in America was performed. Since his day art has made gigantic strides and with the co-operation of Otto Kahn, New York has become the operatic center of the world.

Nevertheless, American Opera has as yet little native color and originality. It subsists largely on the importations from abroad, importations of both artists and pieces. The movement for the creation of a native American opera is still in its infancy, but here the work of another Jew, Max Rabinoff, is making strides. At Stony Point, New York, where the historic battle for American political independence was fought, there is being created an institution that may ultimately achieve for America its operatic independence. Ameri-

can artists, American musicians, American composers are being mobilized and trained under the auspices of Rabinoff for that purpose.

There are other Jews who have attained prominence in the operatic world. There are the two Aborns, Milton and Sargent, who have produced opera for a number of years in America. There is Erich Korngold, a twenty-five year old Viennese Jew now resident in America who has already seen "Die Todte Stadt," an opera of his, produced several years ago on the stage and who, if his first work is any augury, will create lasting values for American Opera.

Among composers Rubin Goldmark has a high place. Ernest Bloch has a number of musical works to his credit. Among vocalists of the highest order are Rosa Raisa and her husband, Giacomo Rimini. Sophie Breslau and Alma Gluck represent Jewish femininity upon the American operatic stage and have charmed multitudes in the course of their careers.

Ever alive to the needs of the general public, the Jew has been instrumental in catering to popular demands. The songs that the millions hum and sing and that catch the fancy of the multitudes from Maine to California are in many cases the productions of young Jews. With a catchy melody, a happy phrase, a fetching tune they set

all America agog for a short period. Irving Berlin has risen to fame and fortune on the tide of popular approval. Leo Feist, Jerome D. Kern, Albert Von Tilzer, Shapiro and Bernstein, are names known to the members of every household that possesses a piano.

In a sphere of art in which so many Jewish performers appear, it is almost inevitable that the organization and management should be largely in Jewish hands. Perhaps the most successful and dynamic administrator is Solomon Hurok, who like many other Jews, rose from the humblest circumstances to a dominating rôle in the world of music. Born thirty-five years ago in the town of Polgar in Russia, he came to America at the age of fifteen. He commenced his career in the new land by peddling packets of pins and needles in the Ghetto of New York. This occupation proving neither congenial nor remunerative, he decided to ascend the economic scale. He became a bottle washer in a cellar where he worked twelve to fourteen hours each day. Then he drifted to a spring bed factory. Here his labor brought the munificent return of three dollars per week. Finally he became manager of an automobile accessory company where for the first time he met the violinist Efrem Zimbalist who interested him in musical management.

Since then, he has become one of the most successful managers of musical and terpsichorean celebrities in America. Pavlowa and her Ballet Russe, Schuman-Heink, the Russian Grand Opera Company, Isadora Duncan, the dancer, Feodor Chaliapin and a host of other internationally known artists have performed under the auspices of the tireless Hurok.

In the plastic arts there is a large Jewish representation. The biblical injunction against the making of graven images did not tend to atrophy the artistic powers of the Jews. On the contrary, when a departure from the traditional attitude was effected, they brought forth a host of unexpected creations. There is none in America to vie with such Jewish painters as Israels of Holland, or with such sculptors as Antokolsky of Russia. Nevertheless there has been growing within the past few decades a corps of Jewish men of talent who are enriching the art treasures of contemporary America.

Perhaps the earliest and the greatest of the Jewish sculptors in America was Sir Moses Ezekiel. Born in Richmond in 1844, he served as a soldier in the Confederate army. After hostilities had ended he repaired to Berlin where he entered the Academy of Fine Arts. The following year the Franco-Prussian war broke out, and Ezekiel

utilized this opportunity to become the war correspondent of the *New York Herald.* Later he repaired to Rome where he seriously devoted himself to his cherished art. Here he won immortal fame and the friendship of the royal family of Italy. His first great work was the execution of statuary commemorating religious liberty in the United States. This, perhaps his greatest masterpiece, was unveiled at the Philadelphia Centennial Exhibition in 1876. Later he executed a bronze statue of Jefferson, who had always been his favorite hero. This statue of Jefferson was modelled at the express request of the citizens of Louisville, Kentucky. A replica of this work was later placed at the front entrance of the University of Virginia, which was founded by the greatest of American democrats. He fashioned a number of other pieces of sculpture, his famous bust of the musician Liszt being among them. After his death his remains, brought back to America, were interred in the Arlington National Cemetery. This was a signal distinction, indeed, for he was one of the very few civilians ever thus honored.

There are a number of others. Perhaps the best known American sculptors today are Jo Davidson and Jacob Epstein. Davidson has to his credit the busts of the leading literary and political lights of the day. Anatole France and Ignace

Paderewski have, among others, sat for him. He has completed the task of commemorating the world war in sculpture. His great statue to the American soldiers has recently been unveiled in the cemetery of Surennes, France.

Jacob Epstein, who now lives in England, was born in the East Side of New York. His figure of Christ was the sensation of the artistic world, arousing a flood of comment favorable and adverse. Victor D. Brenner was the designer of the Lincoln penny. Among other sculptors may be named Jules Leon Butensky, Ephram Kaiser, and Alexandre Zeitlin.

Among the painters the Jewish representation is large, including such men as Hugo Ballin, A. S. Baylinson, Secretary of the Independent Artists Association, Horace Brodzky, William Auerbach Levy, William Meirowitz, Leo Mielziner, Jerome Myles, Abraham Walkowitz and John Wenger. Mr. Wenger has done exceptional work in the realm of stage settings and is among the most active of those contributing to the aesthetic improvement of the Broadway productions. A number of these artists belong to the so-called insurgent wing and are continually experimenting in the new forms of artistic creations.

But the children of Israel are not only creative, they are also critical. The greatest American

authority on Italian art is a Russian Jew, Bernhard Berensohn. George Hellman and Louis Weinberg have written extensively on various phases of art criticism. A most dynamic figure in the world of American art is Alfred Streglitz, who while not a creative artist himself, has at his studio, the famous "291" Fifth Avenue, gathered about himself the most promising painters of the day. To them he has extended the aid and the sympathy so necessary to their work. His studio has served as the place where struggling and hitherto unrecognized painters first exhibited their work to a critical public.

Art dealing has always been, to a certain extent, in Jewish hands. Duveen's is perhaps the largest of the international houses dealing in art. Rosenbach's of Philadelphia has been instrumental in securing for American art a number of priceless treasures which had hitherto found a place of rest in London. Louis W. Ehrich is another who is widely known among the art dealers. Among cartoonists may be found "Rube" Goldberg, the inexhaustible fountain of humor and satire, Harry Hershfield, Bert Levy, Maurice Becker, Hy Mayers and a number of others.

CHAPTER XI

IN SCIENCE AND THE PROFESSIONS

The modern world of science is not a new thing for the Jew; he enters it with a long established tradition dating from the time when he in company with the Arab stood in the forefront of mediaeval civilization. "The Hebrew works of mediaeval antiquity," writes Scott in the third volume of his "History of the Moorish Empire in Europe", "contain the germs of scientific discoveries which modern pride is pleased to designate as of comparative recent origin. In the Zohar, . . . the globular form of the earth, its diurnal revolution on its axis, the varying phases of that planet, the difference in the length of day and night at the equator and the poles, . . . are all described with an accuracy which is wonderful when the general ignorance of the epoch during which these opinions, so far in advance of the time, were promulgated, is remembered. In the thirteenth century Jedediah-ben-Abraham, of Béziers, advanced the hypothesis that all objects impelled in opposite directions, and undisturbed by other forces, move

in straight lines,—the essential element of one of the laws now universally recognized as governing the motions of the heavenly bodies. Solomon-ben-Virga, a Spanish refugee, in his historical treatise, Sebeth-Jehuda, . . . states that the earth, equally attracted by the surrounding stars, remains suspended in the midst of space, an unmistakable conception of the principle of gravity which antedates its republication in Europe by more than a hundred years. The philosophical truths just enumerated, which anticipate the important discoveries of Boerhaave, Lavater, Galileo, Kepler, and Newton, afford a suggestive idea of the attainments of the rabbis, the accuracy of their reasoning, and the extent and profundity of their scientific knowledge."

In medicine particularly has the Jew created for himself a place of prominence, continuing the reputation he achieved for himself in the mediaeval ages, when sons of the covenant ministered to the physical ailments of reigning sovereigns and popes. Dr. Simon Flexner stands at the directing helm of the Rockefeller Foundation. Dr. Harry Plotz has discovered a combative factor against the ravages of typhus. Dr. Casimir Funk has elaborated the theory of vitamines, which is the basis of modern dietetics. Dr. Abraham Jacobi stood at the forefront of the American medical

profession for about half a century. The famous Shick test is the discovery of a Jew. Interarvin, the artificial fat used as a remedy for diabetes, is the work of Dr. Abraham Kahn, a Russian Jewish immigrant. A device against tetanus and a new method for treating ailments of the pharynx are credited to Dr. Samuel Meltzer. Dr. Maurice Fishberg is the editor of the Journal of the American Medical Association, a voluminous writer on all phases of medicine and a co-author of the "Handbook of Therapy." T. B. Sachs is president of the National Association for the Study and Prevention of Tuberculosis. Dr. Albert Abrams has discovered the electronic rays which have been hailed by his followers as the most remarkable cure of recent years. Dr. Abraham A. Brill is one of the leading psycho-analysts of America and has applied the methods of Dr. Sigmund Freud of Vienna to mental ailments. Dr. Harry Friedenwald is an eye specialist of note connected with Johns Hopkins University.

The Rockefeller Institute for Medical Research has within the past years become one of the most potent factors for the alleviation of human suffering. Of the six or seven men who direct its destinies and who are known wherever the study of medicine is pursued, three are of the Jewish race. The guiding genius is Dr. Simon

Flexner, generally recognized as the world's greatest pathologist. Associated with him is Professor Jacques Loeb. The latter has been the occupant of the Chair of Physiology at the University of Chicago. Later he was called to the same position in the University of California. Since 1910 he has been the head of the Department of Experimental Biology of the Institute. Here most of his discoveries have been made. He has been the recipient of numerous honorary degrees here and abroad. He is a member of the scientific and philosophic academies and societies of most of the countries of Europe. For years he has been recognized as the world's greatest living biologist, and despite his sixty odd years is doing valuable work on behalf of the sacred cause of science. Dr. Louis Levine is also affiliated with the same institution and for a number of years has been the head of its Department of Chemistry.

Professor Lafayette B. Mendel is professor of Physiological Chemistry at Yale University. He was made a member of the National Academy of Sciences for his researches in the chemistry of digestion, metabolism and nutrition. He has also done extensive work in the investigation of vitamines and their relationship to the human body. Dr. Joseph Goldberger of the United States Health Service has done pioneer work in the in-

vestigation of pellagra which is prevalent in the southern sections of the country. Much of what is known today about this loathsome disease has been discovered as the result of Dr. Goldberger's researches. Professor Milton Rosenau, Professor of Preventive Medicine at Harvard, is an authority on bacteriology and public health, while Dr. Emanuel Libman is recognized to be the best diagnostician in New York City, with the possible exception of Dr. Evan Evans.

The second generation of young Jews and Jewesses have furnished a disproportionate number of the school teachers in the larger cities of the country. Despite the low remuneration in the profession the number is continually increasing. The vast majority of course remain as teachers, but a more active minority enters the profession for the large amount of leisure and the opportunities obtainable for further study. In New York City the two main institutions for the preparation of teachers for the public schools, the College of the City of New York and Hunter College, have an overwhelming majority of Jewish students.

Commenting on a recent examination for public school teachers, the *New York Sun* remarked editorially that "the majority of more than good names on the list are Jewish and more especially of those receiving the highest mark for proficiency

in the examinations." The first woman to be appointed teacher in the Indian schools was Miss Ray Maslon, who ranked first in the examination given by the Commissioner of Indian Affairs.

Though the Jews encounter some difficulty in the securing of instructorships and professorships in the colleges and universities, noticeable progress has been made despite all handicaps. A Jewish instructor or professor usually must be much better than his non-Jewish rival to secure a position. Columbia, Yale and Harvard have representatives of the race, while a larger number of Jews are found in various academic positions in a host of other universities, from Ann Arbor to George Washington University.

A young Russian Jew, Henry M. Sheffer, is a lecturer on philosophy at Harvard, while another Russian Jew, Isidore Levin, was one of the youngest men appointed to a university professorship. At present Professor Levin is a member of the Faculty of Law at the University of Detroit.

Professor Taussig, the leading American authority on the tariff, occupies the Chair of Economics at Harvard. Solomon Blum, Edwin R. A. Seligman, and Jacob Hollander, are also authorities upon economics. Professor Seligman, professor at Columbia, is a member of the famous Seligman family of New York, and is the author of the

"Principles of Economics," "Economic Interpretation of History," and a number of other works on economic problems. Professor Isaac A. Hourwich, formerly connected with the faculty of Chicago University, is author of the brilliant volume "Labor and Immigration."

One of America's leading physicists is Professor Albert Michelson, President of the American Academy of Science and winner of the Nobel prize for physics in 1907. Born in Germany in 1852, he came to America as a child and received his preliminary education in the New York Public Schools. In 1873 he was appointed to the United States Naval Academy as a midshipman. After his graduation he was retained as an instructor of physics and chemistry. The University of Chicago then called him to its service. Michaelson has achieved a remarkable degree of accuracy in his measurements. He has applied the methods of light interference to numerous delicate physical measurements of lengths and angles. He determined the standards of lengths used by the government of France and measured the gigantic star Betelgeuse. In 1915, by utilizing his methods of accurate measurements, he ruled 120,000 perfectly straight and parallel lines on a piece of metal six by three inches.

Two of the leading American anthropologists

are Professors Goldenweiser and Boaz, both of whom have done pioneer work in the discrediting of the theory of superior races. Among psychologists, Professor Joseph Jastrow, Dr. Abraham A. Brill, and Boris Sidis are pre-eminent. Dr. Brill is perhaps the foremost American psycho-analyst, while Boris Sidis was an authority on abnormal psychology. The late Professor Abraham Jastrow was an Orientalist and the greatest American authority on Babylonian civilization. Professor Richard Gottheil is the occupant of the Chair of Oriental Studies at Columbia University.

Professor Julius Drachsler, formerly connected with Smith College, now with the College of the City of New York, is an authority on sociology and the author of "Assimilation and Democracy." Harold Jacoby is professor of astronomy at Columbia University, while Jacob Salwyn Shapiro is the author of a widely read text on modern history and occupies the Chair of History at the College of the City of New York.

Among American authorities on philosophy there is a liberal representation of Jews, the most brilliant among them being Professor Morris R. Cohen of the College of the City of New York and Horace Meyer Kallen, formerly connected with the University of Wisconsin and now a member of the staff of the New School of Social

Research. Professor Kallen is the author of a number of books on philosophic and political subjects, among them being "James and Bergson," "The League of Nations, Today and Tomorrow," "Zionism and World Politics." Leo Weiner is professor of Slavonic languages at Harvard, besides being an authoritative writer on anthropology and kindred subjects.

Professor Leo Sharfman has written an authoritative treatise on American railways while Mr. Zon has done much to enrich our knowledge of the timber resources of the world. "The World's Sugar Production and Consumption," the best exposition of the international sugar industry, is the work of Maurice Jacobson. Dr. I. M. Rubinow's "Social Insurance" is an important contribution to the literature on social improvement. Elisha Friedman is the author of a number of volumes on international reconstruction and kindred subjects.

The temperament of the Jew is not simply artistic. Jewish scientists have contributed liberally to the enrichment of learning. The calculating mind of the Jew, raised to a higher cultural level, becomes creative in a most prolific fashion in every branch of scientific knowledge.

The greatest Jewish inventor of his day was Charles Proteus Steinmetz. Born in Breslau fifty-

seven years ago, he studied in the universities of the fatherland until he was expelled for his radical opinions. From 1893 he was consulting engineer of the General Electric Company. He was the wizard of the electrical world and besides was recognized as a mathematician and a philosopher.

Emil Berliner is the inventor of the telephone transmitter, the disc gramophone record and a host of other devices. In conjunction with his son, Henry, who is twenty-six years of age, he has invented the helicopter, a flying machine that rises perpendicularly, dispensing with the need of trundling along the ground.

It is in radio, however, that one finds most easily a number of Jews of importance. The Vice-President and the General Manager of the Radio Corporation of America, the combination of the American Radio Corporation and the Marconi Company, is a young Russian Jew, thirty-two years of age, David Sarnoff. The career of Sarnoff is reminiscent of an Alger story book. Brought over as a child by his parents fleeing from the scourge of the Czar, he sold Yiddish papers on the streets of the New York Ghetto. Together, with the remuneration obtained by singing in the choir of a synagogue, he managed to keep body and soul together. Later he became a messenger boy for a telegraph company. Discharged for ab-

senting himself during a Jewish religious festival, he secured a position as a radio operator. By dint of hard study in leisure hours he became indispensable to his employers and soon rose to be the directing genius of the entire organization and has among other things given a position to the man who discharged him from his messenger boy duties. Sarnoff has perfected an instrument for the sending of radio messages from moving trains. Some years ago, a delegation of Russian Engineers came to the American Radio Corporation for a demonstration of this new invention. Sarnoff consulted with the delegation on a moving train, and dispatched a message for the benefit of the visitors. The message ran, "If the Russian Government had not driven Jews from its borders, Russian Engineers would not have been compelled to come to America to learn of this new invention."

Fritz Lowenstein is the inventor of the famous wireless switch wave. He has perfected numerous devices which have been adopted by the navy. During the course of his adventurous career, he became the partner of Niklas Tesla, the great engineer, and helped the latter in the materialization of his plans.

Joseph R. Freed, still in his twenties, was summoned from his studies at college to fill the posi-

tion of expert radio aide at Washington. Here he designed apparatus for government use. Freed has been responsible to a certain extent for the popularization of radio. He is one of the heads of the Eisman Radio Corporation, one of the more prominent organizations in the radio world.

Dr. Louis Cohen, together with Major Manborgne of the signal corps, invented the means for eliminating the static buzzing and crackling which has robbed radio of much of its pleasure. Dr. Cohen is connected with the faculty of the George Washington University. Dr. Arthur Korn invented a new method to transmit photographs by radio.

Turning to other fields of invention we find that Jewish ingenuity is continually manifesting itself. Despite popular belief, the Singer Machine is not a Jewish invention, nevertheless some of the improvements made upon the original are to be credited to the Jews. They have added to it the "pleater," the "shuttle," and the "sharrer" (mover) which increases considerably its speed and reliability. "They have also," according to Dr. Raisin, in his survey of the Russian Jew, "produced several devices for manufacturing cigarette mouth pieces and the stuffing of tobacco, some of which are now used by the American Tobacco Company. A number of Russian Jews have dis-

tinguished themselves in the world of invention. Abraham Ragorodsky made important improvements in the aeroplane. Professor Rosanoff, of Clark University, was for a time research assistant to Edison. Isaac H. Levin has perfected a process for producing artificial gems and invented an oxy-hydrogen cell which goes by his name."

Leon M. Moisseiff is one of the country's most prominent engineers. He is the designer of the Manhattan Bridge, the Wiliamsburg Bridge, and the Queensboro Bridge. The construction of these gigantic bridges which link the various parts of the city into one integral unit has been done under the supervision of this brilliant Russian Jew. He has recently been entrusted with the responsible task of designing and building the Interstate Bridge across the Delaware connecting Philadelphia and Camden, N. J.

Professor Moses Gomberg, of the University of Michigan, is a high authority on chemistry. His work on trivalent carbon bids fair to revolutionize organic chemistry. Julius Oscar Stieglitz is Director of the Department of Chemistry at the University of Chicago. His book on Qualitative Chemistry is the standard volume on the subject and it is from him that thousands of chemical students from Maine to California have gained their knowledge.

Law has a particular appeal for the race. The analytical mind of the Jew, his love for argument, his capacity to pick so easily the flaws in an opponent's reasoning, make him a formidable opponent in the courtroom. The generations of his forefathers, who have for centuries argued about all the subtleties of the Talmud, have transmitted to him characteristics that are of utmost value to those who figure in legal battles. It is a profession which is truly congenial to the mentality of the race. The youngest woman to be admitted to practice in the State of Indiana was Miss Jessie Levy, the youngest lawyer ever raised to the bench was L. A. Snitkin. There is no city in the country which does not boast its quota of Jewish lawyers, many of whom have risen to the bench for the dispensing of justice. Justice Brandeis of the Supreme Court of the United States, Samuel Untermeyer, Louis Marshall, Justice Irving Lehman of New York, Judge Hugo Pam of Chicago, Max Steuer, Judge David A. Lourie, Justice Wasservogel, Judge Joseph Proskauer, Judge Julian Mack, Judge Aaron J. Levy, and a host of others have demonstrated the talent of the Jew for the courtroom and the forum.

CHAPTER XII

IN PUBLIC AND RELIGIOUS LIFE

Isolated for centuries from a civilization by the side of which he existed, but in which he did not live, the Jew has developed an intellect that is detached and objective. He is free both from the virtues and from the vices of the mind that believes that conformity to the past is more important than an improvement of it. The bonds of tradition weigh but lightly upon him. The span of time that has elapsed since his full entry into society has been insufficient to allow his mind to crystallize and harden. Hence it is that the Jew stands forth as a protagonist of the ideal that the ways of the fathers were not made to be followed but rather to be improved upon, that he becomes the apostle of constructive change, and of beneficent modification. He is the innovator and the experimenter, par excellence.

In political alignment the Jew is to be found occasionally on the right, more often in the center, and now and then, on the left. American liberalism has for him an irresistible appeal and he has

brought to its service all his tradional intensity and intellectual powers. One of the most brilliant idealogues of political liberalism and one of the most penetrating critics of the social and political life of America is Walter Lippman, the former editor of the *New Republic,* an important organ of the so called "intellectuals."

Walter Lippman was born in New York in 1889. After receiving an education in the public and high schools he went to Harvard where he was graduated in 1910. During the war he was secretary of the organization directed by Colonel House to prepare data for the Peace Conference. He has been a prolific contributor to American periodicals and is at present associated with the *New York World.* He is an active member of the "American Academy of Social and Political Science" and of the "American Economic Association for Labor Legislation." His most noteworthy works are "A Preface to Politics," "Drift and Mastery," "Stakes of Diplomacy," "The Political Scene," "Public Opinion." Associated with his *New Republic* group are a number of other Jewish writers: Leo Wolman, Professor Frankfurter, Horace Kallen, Morris R. Cohen and Louis Untermeyer have added their contributions to its incisive columns. Walter E. Weyl (died 1919) was a prolific writer on the subject of

political liberalism. He was the author of "The New Democracy," "Tired Radicals," "The Great Peace," etc.

Louis D. Brandeis, whom Norman Hapgood, the publicist, has called "one of the four brainiest men in America," is an outstanding figure in the economic life of the country. A native of Louisville, where he was born in 1865, he later moved to Boston. Here he became known as "The "People's Lawyer," because of his advocacy of welfare legislation. He fought the transportation monopoly of the railroad oligarchy that was dominant in the New Haven Railroad. The Boston municipal subway system owes its preservation, to a large extent, to his efforts. Brandeis was also the people's counsel in the proceedings involving the constitutionality of the Oregon and Illinois women's ten hour law, the Ohio nine hour law and the Oregon minimum wage law. In these cases he revolutionized the method of argument by substituting a statement of contemporary industrial conditions for an appeal to hoary precedent. He was also chairman of the Arbitration Board of the New York Garment Workers. He has written extensively on political and economic subjects as well as on Zionism. His two most important works are "Other People's Money," and "Business — a Profession."

This tendency for improvement, of which the Jew is an ardent exponent, embraces also the realm of prison reform. Adolph Lewisohn has been known for years as one of the guiding minds of the movement for a new orientation to the problem of penal institutions. Mr. Joseph Fishman is the author of "Crucibles of Crimes," perhaps the most stirring indictment of penal methods. For a number of years a government inspector of prisons, he has witnessed the horrors of our present system of prison administration and his book is a clarion call for a new method and a new policy. Frank Tannenbaum, a young Russian Jew, is also awakening the public mind. In the *Atlantic Monthly* he has again and again urged the necessity for a revision of prison administration.

In the field of industrial relations, the Jew has been the first to realize the ideal of the superiority of law over combat. A most interesting contribution to the methods of solution of trade disagreements has been introduced by Jewish workers. The clothing strike in 1910 was ended largely through the efforts of Louis D. Brandeis. The disturbing question of the open shop was finally settled by a method which might well serve as a model for all other American industries afflicted with the same problem. The employers on the

one hand were reluctant to bind themselves hand and foot by the closed shop, the union on the other was insistent on preserving the gains it had made. At this juncture the "preferential shop" was agreed upon and written into the protocol of peace. The workers were not subjected to the whims of the employer, nor was any necessary authority denied to the latter. "The preferential shop idea," says Professor Howard in the Hart, Schaffner and Marx Agreement, Chicago, 1920, p. 76, "is a compromise by which the greatest dangers and injustice of compulsory union membership are avoided and yet by which there is a distinct advantage to the union. Union members have a preference when new people are needed and when the force must be reduced they are retained in preference to others. Under this system, the danger of abuse of arbitrary powers by officials of the union as well as by employees is much reduced. Both must submit in equal degree to the board of arbitration and all their actions may be reviewed by that body."

Socialism has claimed a number of devotees among the Jews. To a certain extent, however, it is a passing phase of the adjustment of the immigrant Jews to America, and as they ascend the economic scale and take advantage of American opportunity, they relinquish their more ex-

treme view of social problems. They have contributed, nevertheless, several theoreticians and leaders to the movement. Morris Hilquit is the author of several volumes defining the aims of the movement and co-author with Father Ryan of the Catholic University at Washington of the volume containing the debate "Socialism, Promise or Menace." One of the two Socialists elected to Congress was Meyer London. Jacob Panken has been elected to the municipal bench on the lower East Side of New York and has the distinction of being the only Socialist Judge in the country.

A number of Jews have served in the halls of Congress. Julius Kahn has been chairman of the House committee on Military affairs while among the more prominent congressman of recent years may be mentioned Isaac Siegel, Nathan Perlman, Isaac Bacharach, Lester Volk, Henry M. Goldfogle, Leon Sanders, Emanuel Celler, Samuel Dickstein and others.

A number of individual Jews have participated in the movement for a greater democratic organization of industry. Henry A. Dix, a wealthy manufacturer of women's garments in New York City, has deliberatly turned over, with the assistance of his sons and heirs, a million dollar concern to his employees. Edward Hochhauser of the Altro

Manufacturing Company has done pioneer work in the assistance of invalids. His factory is unique in that it gives employment to none save ex-tuberculosis sufferers. Adequate provisions are made for the safeguarding of the health of the convalescents. Located at the top of a loft building it is equipped with a kitchen, rest room, steamer chairs and much of the paraphernalia of a convalescent institution. Food is served at cost price.

The Weinstock-Lubin Company, of which David Lubin was one of the partners, has been reorganized on a completely democratic basis. In 1919 the Board of Directors recognized the right of employees to have a share in the management. Now it has become practically a co-operative concern with the complete management vested in a Board of Directors chosen from the employees.

Other firms have followed in the pathway of the pioneers, who, to eliminate industrial conflicts, have reorganized their institutions. The Hart Schaffner Marx Company, the world's largest manufacturers of clothing, have a managing committee composed of representatives of the firm and delegates elected from the workers. The Sydney Blumenthal Company owners of the Shelton Looms, Shelton, Conn., have instituted an industrial democracy modelled on the American form

of government. Delegates from the employees constitute a House of Representatives, the foremen constitute a Senate, and the Cabinet consists of the managers. Measures concerning the welfare of the organization are discussed and passed by the three bodies.

Meyer Bloomfield is a high authority on industrial relations and Miss Rose C. Feld has written an illuminating work on "Humanizing Industry." Another authoritative writer on the subject of welfare and industry is Kee L. Frankel, who in conjunction with Alexander Fleisher, wrote the "Human Factor in Industry."

Frankel is a vice-president of the Metropolitan Life Insurance Company and has distinguished himself in welfare work. He is president of the American Public Health Association, the New York State Conference of Charities, etc. He has been influential in organizing the National Health Council. Recently he was invited by the American government to draw up plans for welfare work among the 300,000 postal employees.

The Federal Reserve System, an epoch making piece of financial legislation which stabilized the flow of money and reduced to a minimum the possibility of financial stringency, is the child of the brain of Paul Warburg. It has been called the greatest financial measure since the days of

Alexander Hamilton. Warburg is associated with the house of Kuhn, Loeb & Company. He is Vice President of the Federal Advisory Council of the Federal Reserve Board, director of the National Employment Exchange, Treasurer of the Institute of Musical Art, and is active in a host of enterprises having philanthropic and cultural purposes.

The reorganization of the Shipping Board has been the work of Albert Lasker of Chicago. Lasker was born in Texas in 1880. His father was a Confederate soldier who fought with the troops from his state throughout the war. Lasker is the sole owner of Lord and Thomas, among the largest of the country's advertising concerns. He entered its employ at the wage of $10.00 per week and in a comparatively short time took over the entire business. He is one of the owners of the Chicago Cubs baseball team. Upon his suggestion, Judge Kenesaw M. Landis was made arbiter of the national sport.

Effective work in the drafting of constructive measures of reform has been done by Samuel Untermeyer. Because of his manifold activities he has the unique honor of having a greater space allotted to him in "Who's Who" than any other American. He has been an organizer of many of the large American corporations, yet has stood

forth as an unsurpassed guardian of public weal. As counsel for the Pujo Committee in 1913, he laid bare the gigantic ramifications of the money trust which was gradually monopolizing the financial sources of American industry and credit. Perhaps the highest paid counsel in the country, he has in 1922 given his services gratis for a period of months to the Lockwood Committee of the New York Legislature for the investigation of the housing situation. After sending to jail several of those responsible for conspiracy in the building trade he fathered the passage of remedial legislation. Upon his request the New York State Legislature amended the laws to allow insurance companies to loan money for construction purposes. One hundred million dollars was set aside to build homes for 45,000 families, with rental rates below those prevailing. His suggestion for arbitration schemes for the settlement of difficulties in the building trade was unanimously accepted.

The Institute of Politics at Williamstown, Mass., which is becoming an international forum for the exchange of views on pressing public problems, owes its existence to Bernard M. Baruch. Every summer representatives of the various countries gather to analyze the political and economic situation and to propound their views for

its improvement. It has become a forum to which many intelligent Americans look for guidance and counsel.

Baruch, who is a descendant of a revolutionary war family on his mother's side, and the son of the famous physician, Dr. Simon Baruch, obtained his education at the City College of New York. For a number of years he has been a familiar figure in the financial world. The World War gave him an opportunity for service, in which he demonstrated his unusual capacities. Speaking of Baruch, the author of the famous work "Mirrors of Washington" writes: "Baruch and Hoover, alone of the business men who came to Washington during the war, achieved real successes in the highest positions, and Baruch showed vastly the greater capacity of the two to operate in a political atmosphere. A man who was nothing but a Wall Street speculator, not an industrial organizer, organized successfully the biggest industrial combination the world has ever seen."

The cause of infant and child welfare has enlisted the services of a number of Jews and Jewesses. Perhaps the most important figure in child saving work is Lillian D. Wald, founder of the Henry Street Settlement. She organized district nursing work and also originated the idea of school nurses. This innovation was the first

attempt in the world of the municipalization of school nursing. The idea of a Federal Children's Bureau also owes its origin to the fertile mind of this outstanding social worker. Miss Wald was a member of the International Conference called by President Wilson in 1919. Despite her strenuous activity, she has found time to recount the story of her activity for the social welfare of the masses in a volume entitled "The House on Henry Street."

Equally interested in the cause of child saving is the veteran and beloved philanthropist Nathan Straus, who was voted by the populace of New York to be the most useful citizen of the metropolis. Born in 1848, he has a long record of philanthropic deeds. In 1899 Nathan Straus originated and maintained at his own expense a laboratory and a system of distribution of pasteurized milk. Even previously to this, he had done meritorious work for the amelioration of the condition of the poor. In 1892 he originated and maintained a system for the distribution of coal to the poor. During the Spanish War he donated to the government an ice plant at Santiago, Cuba. Straus has been a delegate to the International Congress for the Protection of Infants, and also to the Tuberculosis Congress. During 1914-15 he served 1,135,731 meals at the minimum price of one cent

from his numerous milk depots. This beloved Jewish philanthropist has during the past years expended more than his income on a vast net of philanthropic and charitable institutions, serving mankind regardless of creed or race. The problem of pasteurized milk has particularly engaged the attention of Straus, and he has compiled an illustrated volume on "Disease in Milk — The Remedy, Pasteurization."

Louis Marshall, born in Syracuse in 1856, has a long record of public activity. Marshall has been a member of the Constitutional Conventions of the State of New York in 1890, 1894, 1915, being the first citizen to serve in three different conventions. He was appointed to serve as chairman of the New York State Immigration Commission by former Governor Hughes. Marshall is the generally recognized lay leader of American Jewry and in that capacity was exceedingly active in the movement for the abrogation of the treaty with Russia in 1913. He also assisted in settling the strike of the clothing workers and procured the enactment of legislation regulating private and foreign bankers. He is a trustee of Syracuse University and has presented to it a law library. He has filled a number of public offices among them being the presidency of the New York State College of Forestry and the

Chairmanship of the Committee on the Amendment of Laws in the Bar Association of New York. Marshall has also been instrumental in leading the relief campaign which netted $60,000,000 for suffering Jews abroad.

The Strauses, Rosenwalds, Warburgs and Schiffs are but the contemporary exponents of the old Jewish ideal of philanthropy. They continue a tradition which has been characteristic of the Jews since the growth of Jewish settlements in America and which has as its father in this country the famous Judah Touro, a post revolutionary war figure of great importance.

Touro, who was one of the wealthy men of his day, was a noteworthy benefactor and patriot. The erection of the Bunker Hill monument in 1821 was made possible, in a measure, through his gift of $10,000. He dispensed charity widely without regard to race or creed. When a Universalist Congregation in New Orleans was sold at auction because of the foreclosure of the mortgage, Touro bought the mortgage and made a gift of it to the church. After his death, his will disposed of a half million dollars for charitable purposes, an enormous sum for those days.

The American Red Cross, which has since its inception been the means for a vast amount of beneficent activity owes its inception, to a large

extent, to Adolphus S. Solomon. In conjunction with Clara Barton he laid its foundation stones. The very first meeting called to consider the formation of the society was held in his house. When the International Red Cross Congress was convened in Geneva, Solomon, together with Miss Barton represented the United States. As a tribute to his efforts, the delegates elected him vice-president of their sessions.

Another oustanding philanthropist was Jacob Henry Schiff. Born in 1848 in Germany he came to America where he entered the banking business. He was affiliated with the House of Kuhn, Loeb & Co. A good portion of the fortune he amassed was spent in philanthropic enterprises. He did not confine himself to institutions of his own race, but opened his purse for a large number of non-sectarian institutions. He contributed to Cornell University and to Barnard College. His donations went to innumerable hospitals and educational institutions, and more than one philanthropic organization owes the extension of its activities to his support. In 1920 Schiff died, leaving behind him large bequests for institutions which he had supported during his lifetime. His son, Mortimer Schiff, the largest financial supporter of the Boy Scouts of America, is carrying on the philanthropic tradition of the family.

There have been a number of Jews who have represented their country abroad. The most important of the early figures was Major Mordecai Manuel Noah, the vivid and versatile personality of New York society in the beginning of the nineteenth century. Noah, appointed by President Madison, was consul general at Tunis for a number of years. During the course of his sojourn abroad he managed to write "Travels in England, Spain and the Barbary Coast." Later he was elected sheriff of New York County where he played an important part in the political life of his time.

Edwin de Leon was consul general in Egypt in the 50's of the last century. He was a very versatile figure, a lawyer, journalist and politician and publisher. He established the *Southern Press,* which became the Washington organ of the South during the decade preceding the Civil War. De Leon rendered conspicuous service to the Greeks when the latter were threatened with expulsion from Turkey. He introduced American machinery into Egypt and opened up new markets for the country's products. During the Civil War, he was sent on a Confederate mission to Europe to urge recognition of the South.

Benjamin F. Peixotto (1839-1890) first served as editor of the *Cleveland Plain Dealer* and was

then appointed by President Grant as Consul General to Roumania. Here he distinguished himself as a warm advocate of his persecuted co-religionists and was instrumental in enlisting the sympathy of Americans in their behalf.

Perhaps the most important Jewish figure amongst the country's representatives abroad was Oscar Straus, born in 1850 in North Carolina. After graduating from Columbia College in 1871, he devoted himself to law. He was the United States minister and ambassador to Turkey under three different administrations. Amidst the bustle of political life, he has found time to write two scholarly volumes, "The Development of Religious Liberty in the United States" and the "Origin of the Republican Form of Government." In the latter he has demonstrated the unique influence of Jewish spiritual ideals in the founding of the American republic and has obligated to himself every writer on Jewish influence in America by his exhaustive research. In addition he has written "Under Four Administrations," a biographic narrative replete with interesting comment on the leading American personalities of the last four decades. Straus was among the founders of the National Civic Federation, the American Association of International Law, etc. He is affiliated with a great number of political and academic

associations and was candidate for Governor of New York State on the Progressive ticket in 1912. Straus was the American represenative at the International Court of Arbitration at the Hague. In 1906, he became Secretary of Commerce and Labor under President Roosevelt. Despite advancing years he has not diminished his activity and still remains an outstanding figure of today.

Solomon Hirsch, Henry Morgenthau and Abram I. Elkus have also occupied the position of Ambassador to Turkey. Ira Nelson Morris has been Minister to Sweden. Rabbi Joseph Louis Kornfeld is serving at present as Minister to Persia, while Lewis Einstein, an experienced diplomat and scholar, author of "Tudor England," is occupying the same position in Czecho-Slovakia.

A number of Jews have served in consular posts, among them Max D. Kirjasoff, Consul-General to Japan, who met his death in the cataclysmic earthquake that overwhelmed that oriental country in September, 1923. Simon Wolf was Consul General to Egypt during the Garfield Administration.

Dr. Leo S. Rowe has been an effective factor in linking together North and South America. Dr. Rowe is Director of the Pan American Union and is responsible, to a large extent, for the existing harmony between the United States and its Southern neighbors. In addition, he is the head of the

South American Section of the Department of State. Since 1902 he has been President of the American Academy of Political and Social Science.

In upholding the ideal of equality before the law and in seeking to combat oppression of racial minorities, the Jews have not been remiss. Louis Marshall fought for the rights of Japanese in California who believed themselves to have been unfairly treated. Herbert J. Seligman has been a staunch fighter against Negro oppression and is the author of "The Negro Faces America." Joel Spingarn, formerly professor at Columbia University and one of the most prominent literary critics in America today has spent much time and labor for the amelioration of conditions among suffering negroes. The great benefactions of Julius Rosenwald to Negro Y. M. C. A.'s has enabled them to carry out extended activities otherwise denied them.

In the realm of journalism, Adolph S. Ochs is one of the most prominent Jewish figures. Born in Cincinnati in 1858, he became a carrier newsboy at the age of eleven. Later he was elevated to the position of printer's apprentice. At twenty, however, he had managed to become the publisher of the *Chattanooga Times*. Then he came to New York to direct the destines of the *New York*

Times, which then had a circulation of 9,000 and a daily deficit of $1,000. In twenty-five years he transformed it into one of the most influential of the world's dailies.

Leon Carvahlo is the general manager of the Hearst Publications. Victor Rosewater for a long time was publisher of the *Omaha Bee,* Daniel Nicoll is publisher of the *Evening Mail* of New York. David Lawrence, formerly connected with the *New York Evening Post,* was for a long time its Washington correspondent. Charles Michelson, a brother of Professor Albert Michelson, the physicist, is a political writer on the *Morning World* of New York, which has among its foreign correspondents Samuel Spewack. *The New York World,* was founded by Joseph Pulitzer, who was of Jewish descent. Herman Bernstein, formerly connected with the *New York Times* and the *New York Sun,* is the author of a volume entitled "With Master Minds," a series of interviews with the leading personalities of the day. Simeon Strunsky is literary editor of the *New York Evening Post.* Jack Lait is one of the most prolific of contemporary journalists and short story writers. Fabian Franklin, formerly of the *Baltimore News,* is a veteran American journalist. Benjamin DeCasseres is both a journalist and an essayist of un-

usual distinction. Sophie Irene Loeb is a popular writer on feminine subjects and social welfare, connected with the *New York Evening World.* Michael Harry de Young owns and edits the *San Francisco Chronicle.*

S. J. Kaufman is on the staff of the *Evening Telegram.* Sonia Levin is one of the editors of the *Metropolitan Magazine.* Gilbert Seldes is managing editor of *The Dial.* Dr. Henry Hurwitz and Marvin Lowenthal are the editors of the *Menorah Journal.*

There are hosts of young Jews scattered throughout the breadth and length of the land who occupy minor journalistic positions. In addition there is particularly in New York City a flourishing Yiddish press which vies with the better newspapers of the larger cities in intelligence and high calibre.

The scholastic and literary attainments of the editors of the Yiddish press are unusual. Of the four New York papers with any claim to standing two are conservative, one is liberal, and one is reform Socialist. One of the editors of *Der Tag* (liberal) is Dr. Abram Coralnik, a man of extraordinary linguistic capacity. Dr. Coralnik writes and reads ten different languages. He has contributed to the *Freeman* and other American periodicals of literary distinction. A member of

the regular staff is Prof. I. A. Hourwich, formerly of the faculty of the University of Chicago, author of the exhaustive treatise on "Immigration and Labor," and a number of other works on economic and kindred subjects. Another regular and prolific member of the staff is Dr. Chayim Zhitlovsky, who has written a three volume history of philosophy, nine volumes of essays in Yiddish on economics and general literature, and a number of works in German and Russian. One of the leading contributors to this paper is S. Niger, a young critic whose work is not inferior to some of best literary criticism produced in America today.

The editor of *The Forward* (Reform Socialist) is the eminent novelist, Abraham Cahan. Sholom Asch, the famous playwright, whose dramas and novels have been translated into a number of languages, is a regular member of the staff. Ramsay McDonald, the present premier of England, was for some time London correspondent of *The Forward,* a position now filled by Philip Snowden, M. P. The Berlin correspondent of *The Forward* is Karl Kautsky; its Paris correspondent is Jean Longuet.

The editor of the *Jewish Morning Journal,* which is as conservative as the *New York Times,* is Peter Wiernick, the author of a schol-

arly volume in English, "The History of the Jews in America"; while George Selikowitch, editor of *Der Tageblatt (The Jewish Daily News,* conservative), is a linguist and philosopher. He has among other works written "The Philosophy of Buddha."

All shades of political opinion are found represented in the Yiddish Press. Yiddish newspapers fulfill the functions of a magazine in addition to their duties as purveyors of news. They publish a plethora of articles on the most varied subjects which have their counterpart only in the American weekly and monthly periodicals. Due to the wide dispersion of the Jews, these New York newspapers have a regular correspondence service that equals in its ramifications the large international news agencies. Occasionally one finds in a Yiddish newspaper articles from correspondents in such far apart places as Palestine, France and South America. The wide outlook resulting from an acquaintance with conditions in such diverse lands is a distinct gain to the mentality of the American readers of the Yiddish press. The mental food they serve surpasses that of many American newspapers; they are contributions to America, for they are agencies for the enlightenment and cultural elevation of American citizens and residents.

In the realm of religion a large number of influential leaders and rabbis have arisen who, while devoting their efforts particularly to the internal life of the Jews, nevertheless proved of great influence in the elevation of the moral tone of the general community.

American life on the other hand has had a modifying effect upon the religious life of the Jew. Faced with a set of new conditions, unlimited religious freedom and the opportunity to join spiritually and culturally into the life of the American, he has adapted the old forms to the demands of the new times. In the case of some of its Jewish citizens America has weakened the strictness with which the Jew has followed the orthodox ritual that characterized his life in Europe; but, on the other hand, the American Jew has acquired the power of organization and the capacity to develop the philanthropic and social service activity of the group. The Jews in their communal and religious life have acquired completely some of the outstanding features of American civilization, system, mechanical organization, and material power.

The most important of the reformed Rabbis was Isaac M. Wise (Bohemia 1819-Cincinnati 1900). He established in Cincinnati *The Israelite* (now the *American Israelite), and*

through this organ advocated unceasingly the ideals of a reformed Judaism. His versatile gifts enabled him to shine as a forceful preacher, an erudite writer of historical and theological works, a novelist with several works to his credit, and an author of two plays. His chief strength was his organizing ability. In a comparatively short time he organized the Union of American Hebrew Congregations, the Hebrew Union College (opened 1875) and the Central Conference of American Rabbis (1889).

A number of other Rabbis from Germany arrived during the time of Wise's growing ascendency in American religious life and aided in its organization. David Einhorn, Kaufman Kohler, President Emeritus of the Hebrew Union College, Samuel Adler, Bernhard Felsenthal, Max Lilienthal, and Samuel Hirsch were instrumental in fashioning the form and content of what its protagonists call American Judaism.

The son of Samuel Hirsch, Emil G. Hirsch (Luxenbourg 1852-Chicago 1922) succeeded in becoming one of the most influential of the rabbis after the passing of the earlier pioneers. He was a professor of Rabbinical Literature at the University of Chicago, the editor of the *Reformed Advocate,* one of the editors of the Jewish en-

cyclopedia, and active in the elevation of the moral and cultural level of the city of Chicago.

His mantle as the leader of the reformed faith has fallen upon the shoulders of Stephen S. Wise (Budapest 1872), rabbi of the Free Synagogue of New York and the head of the Jewish Institute of Religion. Wise is generally considered as the most eloquent of American rabbis, if not among the most eloquent of living Americans. He has in addition to his rabbincal duties been active in the improvement of the political life of the community and in the organization of American Jewry.

The incoming hosts of Jews from Eastern Europe, who followed after the German-Jewish groups were firmly established, brought with them a firm orthodox faith and a number of great Talmudic scholars. Pre-eminent among them was Solomon Schechter (Roumania 1847-New York 1919). Rabbi Schechter, in the course of his life time, was the President of the Jewish Theological Seminary and perhaps the greatest of American Jewish thinkers. He was the author of a number of works on problems of Jewish religion and made original investigations in the realm of Jewish history in mediaeval times. Associated with Schechter in the work of the Jewish Theological Seminary were scholars like Louis Ginsburg,

Israel Friedlander, Mordecai M. Kaplan and several others who assisted with their scholarship in the maintaining of Jewish tradition. The present head of this institution is Dr. Cyrus Adler, of the Dropsie College of Philadelphia and President of the American Oriental Society.

The greatest cultural event in the history of American Jewry was the publication of the Jewish Encyclopedia. This monumental work is the greatest Jewish work of reference in any language and was projected by Dr. Isidor Singer (Moravia 1859). It was edited by a board of well known scholars. Dr. Isaac Funk of the firm of Funk & Wagnalls, publishers of the work, was Chairman, and Frank H. Vizitelly was Secretary. Four hundred Semitic scholars of Europe and America contributed to make it the supreme authority upon all matters pertaining to the checkered history of the Jewish people in all the phases of its manifold activity. Five years were consumed in the preparation of the work.

CHAPTER XIII

THE PSYCHOLOGY OF THE JEW

As the status of the Jew is becoming stabilized in modern society, he is ceasing to be the Wandering Jew and has instead become the Mysterious Jew. The student of folklore and of the survival of myths will find in the Gentile conception of the Jew an interesting perpetuation of a primitive mental attitude. The Jew has ceased to be in league with Satan; he is not that abnormal, inhuman specimen of mediaeval days who in the popular imagination had unique odors and diseases and was possessed of cloven hoofs and horns. No longer does he suffer to prove that evil overtakes those who reject the conventionally accepted creed, nor will he continue to wander until he becomes purged of sin. But the vital thing behind these legends, the distrust that gave them birth, lives on, and discarding the religious symbols of a religious age, take on the economic and racial symbols characteristic of an age of scientific and pseudo-scientific theorizing. Truths may come and truths may

go, but some legends live on forever. The Jew still stands unique, a victim of his fatal conspicuity and the excessive interest taken in him by his surrounding neighbors. It still remains difficult to conceive him as a normal individual and to denominate him not only as a Jew, but as a person and a man. Some veil of mystery or separateness must surround him, or else something is thought amiss. But analysis means the death of mystery, and both the saintly halo drawn around him by some or the brand of Cain imprinted upon him by others fade upon a survey of those forces that have created and moulded him.

The history of the Jews is an unending tale of suffering, woe and degradation. Here and there a shaft of light, a temporary gleam illumines the dark pathway through which there has moved this tattered procession of proud outcasts, but by and large its career remains a monumental testimony to the hatred and brutality of which man is capable. It has subsisted in the lower depths for centuries and tasted of all the forms of torture, physical and mental that diabolical ingenuity has created. It has lived and learned as no other people has lived and learned, because it has suffered as no other people has suffered.

Disraeli, the Jew, who tamed the world's proudest aristocracy and made it the puppet of his

fancies, was moved as all intelligent Jews are moved by the tragic sublimity of this people's history, and summarized in a few eloquent words the whole essence of its career. "The attempt to extirpate them (the Jews) has been made under the most favorable auspices and on the largest scale; the most considerable means that men could command have been pertinaciously applied to the object for the longest period of recorded time. Egyptian Pharaohs, Assyrian Kings, Roman Emperors, Scandinavian Crusaders, Gothic Princes and Holy Inquisitors have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacres on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of any other people, have been tried in vain."

These were the external powers that repeatedly sought to crush forever this landless people. What were the results upon the object of its lust?

Psycho-analysts have divided mankind into two classes, introverts and extroverts. The class of the introverts, viewing the grimness of the human conflict, finds itself unable to meet life on its own plane. It reconstructs a new life in some Utopia, it finds refuge from the conflict in day dreams of

its own power, it leads an imaginative life devoid of all the harshness that is part of reality. Its reflective powers become dominant, "the native hue of resolution is sicklied o'er with the pale cast of thought." A race of impractical dreamers is bred; thought takes the place of action in its life.

Extroverts, however, meet life on its own plane. Astuteness is developed in the face of the adversary; all the acumen is concentrated upon the creation of the symbols of security and independence. The desire to master realities is substituted for the reflective powers; these extroverts are bold, alert, and ready to seize every opportunity that gives them a mastery over their environment.

Suffering is but an intensification of life. It is life at its extreme point. Hence the participants in an existence of undue suffering, develop in an exaggerated measure the same qualities that normal introverts and normal extroverts possess. Types are brought into being that exceed the normal in their resourcefulness, in the keenness of their wits, and in the rapidity of their mental processes. This is basically the story of the evolution of the Jew of today. One class of Jews met life on its own level and developed faculties that enabled it to survive despite all vicissitudes, while the introverts found consolation in the world of dreams and of intellectual activity.

Suffering deepened their longing for justice; degradation awoke within them the hatred of tyranny. They reconstructed an ideal life for the future generations of men, reared on the basis of equality and justice. This world of the future was substituted for the existing world of realities. They enriched themselves upon things not of the material world but on dreams and learning. The acquisitive faculty of the race mastered the realm which has no contact with the world of persecutors and persecuted. It accumulated treasures of erudition and idealism.

Thus the soul of Israel, split into two warring elements, emerged from behind the Ghetto walls at the clarion call of the French Revolution. The Jewish soul revealed itself as Janus-faced; on one side was the visage of Rothschild — on the other the visage of Karl Marx. One element found the balm for the disease of its abnormality in a Gilead of economic power; the other found refuge in the coming world of equality and universal brotherhood. From one came the experts in the science of amassing wealth; from the other the whole host of social Messiahs. Every Jew has a heritage from two ancestors — from the keen-witted old-clothes peddler on one side and from the dreamy Talmudic sage on the other side. From the one has come much of the theory and most of the

pioneer practice of our modern system of capitalism and from the other the cry of its remodification.

Rulers throughout the ages consigned their Jewish subjects to Ghettos, but in reality they only affirmed the natural course of a persecuted minority to flock together for protection and succour. Hence the Jew is essentially the city dweller in practically all the countries of the world. But it is to this city life that the Jew owes his ready intelligence. The dull, undisturbed monotony of the life of the husbandman and serf was not for him; he located himself on the market place to engage in mental combat with all comers. In this alone could he find his livelihood. City life for obvious reasons breeds the sophisticated and the quick-witted, while the peasant throughout the ages has been notorious for his cumbersome mental processes. "Reading maketh a full man, conference a ready man," wrote Bacon, and what does one do in a city if not continually confer?

The intensity of the life struggle made the unfit pass away. The strong-willed, the ingenious held aloft the tattered ensign of their faith, while the timid, the weak-kneed, those unable to adapt themselves to the varying gusts of circumstance, left the beleaguered fortress. A selective process

ensued and those that survived did so by virtue of certain superior faculties of mind. In the meantime, pressure from the outside flung disunited elements together and forged a chain of solidarity that has become a remarkable social phenomenon.

The results of the nomadic tendencies of the Jews' Bedouin ancestors still are potent forces in the make-up of the modern Jew. That restlessness which impelled the race to seek newer realms and better climes imparted to it during the course of its vicissitudes an adaptability and a readiness that are useful in the life struggle. What is so potent a factor in mental development as travel, and Israel has been the most travelled of peoples. The tribe of the "wandering foot" to keep travelling had to develop the gift of quickness of thought, of improvisation, of ready comprehension. Cruel expulsions and exiles strengthened the natural tendency so that the Jew attained a flexibility of mind far beyond the normal. "A gallant Greek, a stupid Jew, an honest Gypsy," all are unthinkable, says the Roumanian proverb. "A hare that is slow and a Jew who is a fool, both are equally probable," says the Spanish proverb.

If, as educationalists write, the true function of education is the fostering of adaptability to environment, then Israel is truly among the most educated of peoples. The power of adaptation,

together with intelligence, constitute the two premier faculties of the Jew. The struggle for the survival was more intense for him than for any other people. Hence, he enters the arena of life with all vices and virtues generated by this intensity of conflict. He had to acclimatize himself continually to new conditions; every day might bring forth a new decree, a new massacre, a new confiscation, a new order of expulsion. In his wanderings he had to get along with myriads of new situations and a host of diverse peoples, languages and customs. He, therefore, before all other people grasped the idea of the essential unity of mankind. He came in contact with their differences and found them easily reconcilable and also superficial. But from all his travels he has learned the lesson of adaptability and to-day the product of the Odessa Ghetto stages America's gigantic theatrical spectacles or the child of a small Lithuanian town becomes later in life Professor of English in an American University.

A tremendous factor in the creation of the intellectuality of the Jew, has been the power exerted by his rabbinic tradition. For centuries the Talmud was the fertile soil from which Israel drew its spiritual and its mental sustenance. Together with external forces it moulded and formed the Jewish mind of today. The large

masses of Jews throughout the world and America are dominated, consciously or unconsciously, by the habits of thought fostered by the Talmudic sages.

Among no people has the worship of the intellectual powers of man been carried to the same extreme as among the Jews. The Talmud, a vast encyclopaedia of laws, discussions and speculations on all the varied phases of human life, has been mainly responsible for this attitude of mind. In the Ghettos of Europe, the bright children of fourteen and fifteen were taught to absorb this form of erudition and to discuss all the intricate and abstruse problems faced by ancient Rabbis of Israel.

"May a judge be called as a witness?" "A man has admitted half a total liability that is not susceptible of proof. Some Talmudists consider him credible since he might have denied the whole liability. Others think that to deny the whole liability would require more impudence than anybody possesses and conclude that he admitted half his liability out of weakness." On problems such as these, youthful Talmudists are supposed to discuss. The lad who could prove himself a master of all the subtle problems presented in the Talmud was most sought after for a husband. He was the ideal to which all children aspired. He was the

pride of his parents and the glory of his community.

Dr. Fromer, an Eastern Jewish writer, some years ago gave an account of his youthful life in the Ghetto. Once, while visiting a Rabbi, he discovered a number of Jews on the lookout for profitable husbands for their daughters. One such Jew met an acquaintance who was accompanied by his son, a youth of fifteen years. The acquaintance sought to embarrass the youngster with all sorts of Talmudic problems. The boy "lay low," answered warily, and presently turned the tables on the questioner by displaying his erudition. The latter was struck by the lad's knowledge and asked the father whether he was married. Here the parent scornfully remarked that marriage brokers were constantly bidding for the boy but he was in no hurry to marry him off. With every passing day he learnt more and with the increase of his knowledge came an increase in the proffered dowry.

Bargaining then began despite the first objection of the father. It ended with a marriage contract which stipulated that the boy was bound to marry the questioner's daughter in return for a dowry of $200.00 and ten years' keep for the boy husband.

What has occurred in the Ghetto for centuries

is the direct antithesis of the prevailing trend in modern society. The more intellectual Jews in the preceding ages were the first to marry. The higher types reproduced themselves more frequently than those who lacked the qualities which the whole community thought desirable. The Ghetto society of the past furnishes perhaps the sole exception to the universal law that has been the nemesis of all the empires that have vanished; the continued reproduction of the unfit and the sterility and childlessness of the intellectual classes. A remarkable case of sexual selection has ensued; it would be difficult to parallel it with the biological processes of any recorded state of society.

Intellectual interests and intellectual skill played the predominating role in his life. The physical powers and activity remain largely neglected. The thirst for knowledge is insatiable; his intellect is continually seeking exercise. "The Jews," says that enfant terrible of American literature, H. L. Mencken, in one of his characteristic diatribes against the prevailing civilization, "are intellectually two or three steps in advance of the people among whom they dwell." Another observer, Everett Dean Martin, the genial leader of the Forum at Cooper Union, New York, in his excellent work on the psychology of the crowd,

remarks that "outside the immigrant Russian Jews, there is very little real intellectual life." The Jew has a tradition of learning longer than that of any other people. Israel first introduced compulsory education for the youth, and when this intellect schooled in the dialectics of Talmud and Torah emancipates itself from the walls of the Ghetto, it contributes an undue proportion of men of talent and capacity to the world's civilization.

"The mind of the Jew," wrote Anatole Leroy Beaulieu, "is a faultlessly exact mechanism." What is so revealing of the soul of a people as the peculiarities of its language? In these it expresses its most secret thoughts and manners; its twists of language are but its twist of intellect and emotions. In expressions for activity of mind, Hebrew undoubtedly is the richest of languages. There are eleven words for "seeking" or "researching"; thirty-four for distinguishing or separating; fifteen for combining. Hence it is no wonder that the scions of Israel are possessed of the power of quick thought, precise analysis, exact dissection, speedy combinations of ideas, the power of seeing the point at once, of suggesting analogies, of distinguishing between synonyms. In diagnosing diseases, in the playing of chess, in mathematics, in all those activities where these particular faculties come into play, the Jew romps off with more prizes

proportionately than he is entitled to by his numbers

There is another contemporary characteristic of the Jew that dates from remote antiquity. Nomadism has ever been the badge of all the tribe; there has been no people that has lived so small a proportion of its national life upon its own native soil. At a very early age the Jew seems to have discovered the prime law of progress; restlessness and the vision of better things. He did not, like other people, transplant the fulfilment of his desires to another world, for this life and the fullness thereof were his prime concern. When Jehovah closed his eyelids in death, eternal darkness came. If he failed to live here, he failed forever. Progress was infinite; there were no fixed standards which having been attained, made further effort unnecessary.

Though even of the dust, he aspired to the stars and the permanency of any status not based on solid achievement was for him incomprehensible. "The learned bastard takes precedence over the ignorant high priest," wrote the Talmud. That ancient rabbinic author expressed profoundly the iconoclasm of Israel. The Jew realized that most achievements resulted from the use of wits, and egostistic enough to believe that he possessed that precious desideratum, simply set out to achieve it.

He knew only one Master, God; for him there were no intermediaries. After all, a man may be, despite Carlyle, a hero to his valet, but who can be a hero to his own brother? And since all Israelites were brothers, every Israelite was an incorrigible democrat and individualist. He was the aboriginal democrat, because, one suspects, his strong egotism led him to believe that he was just as good as those who ruled him.

"All is vanity," wrote the author of Ecclesiastes, but these words he penned in an Hellenic and not a Hebraic mood. For the Jew everything has a purpose, from the creation of the universe to discarded old clothing.

The Jew has lived much better than the Gentile allowed him. He has escaped most of the brutalizing and degrading consequences that slavery and oppression bring. His unconquerable spirit — his perseverance and inherited optimism, wearied his inveterate enemies. The Talmud and Torah, the secret spring from which he drew his sustenance and nourished his starving soul, remained intact.

Most remarkable of all is the fact that in the midst of all his suffering, he has developed a humaneness that is stronger in him than in anyone else. Crimes of passion and violence are not in his ken. Bloodshed he abhors so that the very

meat he eats must be purified from all sanguineous traces. The Sanhedrin, which for the first time in seventy years condemned a man to death, was called bloody, — this more than twenty centuries before the agitation for the abolition of war and capital punishment. It is no wonder that L. J. Garven, that acute English publicist, declared the Jews are always first to display the true Christian spirit.

Alcoholism has not sapped the vitality of the Jew. His mental faculties have been kept alert by the hostility of the non-Jew and by the force of his Talmudic tradition. His ambition springs from his innate individualism and his democracy. His adaptability is the result of his nomadic life. Time has taught him the necessity of patience and his will power is another aspect of the hereditary "stiff neckedness" that Moses denounced.

Combine all these faculties and you have the secret of the Jew's resiliency. The consummate ease with which he rebounds from the lowest strata of economic life and reaches the sacred precincts of prestige and culture, which are thought to be the monopoly of the few, are to be attributed to the unique combination of his faculties. Time cannot exhaust nor hostility deplete the stores of his nervous energy. Centuries before

Darwin he had glimpsed the fact that life was a struggle and the mode of existence forced upon him has endowed him with the precise qualities that now make him successful.

SUMMARY AND CONCLUSION

We have seen thus that the influence of the Jewish race upon America began with its very discovery. The new continent came into human ken in the same year that the Spanish Jews were driven from the land in which they had prospered for centuries. The connection between the two events is more than accidental; the possibility that the impulse which animated the Jewish backers of Columbus was that of creating an avenue of escape in the country about to be opened or reopened to international commerce has already been suggested. Jewish money partly contributed toward the financing of the voyages; Jewish brains were utilized for the creation of those maritime instruments which made the trip of the great discoverer possible.

More than a century elapsed before the first permanent settlements were made in the new continent. But it was not the maritime peoples of the Mediterranean who linked their destiny with the northern portion of the new hemisphere. Instead, a hardy pioneer folk, suffering from religious per-

secution and animated by a desire for adventure and economic improvement, began the work of exploiting the resources of the new world.

This pioneer folk had only indirectly come in contact with the people of Israel. It had, however, been bred in an atmosphere redolent with Hebrew culture and had absorbed to the uttermost the book of books, which contained for them the totality of human wisdom. The Bible, that had to a large extent formed and moulded Israel, formed and moulded these founders of the northern colonies. The religious separatism that had preserved the Jewish people throughout the generations found in them similar devotees. It gave them their powers of endurance and their tenacity in the face of all obstacles.

The characteristics of the Jewish people, its individualism, its democracy, its austerity, and its self-discipline, all of which flowed from its religion and its Biblical Training, were also exemplified in the Puritans of early days. Their Biblical training and their religion developed in them precisely the same elements of character, elements which were of urgent necessity in the conquest of the new continent.

Here was the Jew at the very beginning of America. By personal contact he had contributed in a large degree to the discovery of the new

hemisphere, later by the very force of the ideals which he had enunciated centuries previously in the land of his origin, he created the types instrumental in laying the deeper foundations of America. The duality of the Jewish nature was never better displayed than in the case of our country, where they first in the material sense, and later in the spiritual sense contributed toward the making of the republic of today.

Nor were they in the economic sense laggards. Their participation in the Dutch West Indian company has been noted, as was also the fact of their entrance into the life of the colony of New York, prior to its capture by the English. The Jews raised Newport to a place of eminence in the commercial world. In Georgia, and in Charleston they planted colonies which still remain intact despite the lapse of time.

In the revolution they gave forth a number of officers. Haym Solomon, the Polish Jewish immigrant, gave his fortune to the cause of the colonies, and his heirs to this day still remain uncompensated by the American government. Solomon was the confidant of statesmen and from his own private purse maintained men like Madison and other founders of the republic. In the War of 1812 the Jews gave their share. One of the most romantic figures in the war, Captain John

Ordronneaux, of the privateer Prince de Neufchatel, was a scion of Israel.

In the Civil War also the Jews gave their quota. Large numbers of them coming from the lands of oppression in Central Europe enthusiastically entered the conflict, for the emancipation of the slaves was a cause that necessarily appealed to those who had just fled from the rule of tyrants.

In the World War they gave more than their due. The Lost Battalion, with so large a proportion of Jewish men, will remain a forever cherished memory of American military history. At the same time it will find its way into the annals of the Jewry of America. In the mobilization of the civil front they played a disproportionate role. Three out of the seven members of the omnipotent advisory Committee of the Council of National Defense were of Jewish blood. Their number in the more difficult branches of army service, infantry, etc., was, as we have noted above, more than their general proportion to the population.

Within the past several decades they have penetrated into all the realms of American life. In the economic field particularly they have labored indefatigably. They have placed merchandising and distribution on a firm basis; the department store, fulfilling as it does its unique function in the economic life of America, is largely the creation of

their brains. The clothing industry has been raised from its former stagnant position. In 1880 its invested capital was below $100,000,000. A generation later, due to the influx of the Jewish masses, its invested capital was raised to an amount variously estimated from three-quarters of a billion to a billion.

The second generation of these immigrant Jews do not follow the same occupation as their parents. Their sons and daughters knock at the doors of all the institutions of learning. They constitute about 10% of the student body of America, though the whole of Jewry is a little over 3% of the general population. They are taking up law, medicine, pharmacy, teaching. The non-professional elements of the second generation have entered into merchandising and manufacturing. These do not confine themselves in any large measure to one industry, they have entered into all the paths and bypaths of economic activity. Many have become manual laborers, others have entered the civil service, federal, state and municipal. The back to the farm movement is gathering momentum and today the approximate number of Jews engaged in agriculture is 100,000. In the theatre they have proved a potent force and in the cinema they are the most powerful factor. A number of hitherto obscure Jews by sheer force of ability have won

their way into a position of power. A new industry has been practically created over night and thousands upon thousands of Americans have gained their livelihood owing to the genius and imagination of these Jewish pioneers of the film industry. In the theatre they are active as managers, producers, actors and playwrights. The production of one of the great religious drama of Christianity, 'The Miracle," was financed by a Jew, Otto Kahn, and staged by two other Jews, Morris Gest and Max Goldman-Reinhardt. The Theatre Guild, America's most promising theatrical institution, is almost a purely Jewish contribution to America, while the Yiddish Art Theatre has gained a number of admirers among the non-Jews. The American thatre has been stabilized since the Jewish influx has begun.

In the arts, in science and in public service, American Jewry is giving more than its proportionate strength. There is no field in which the Jew is not a participant. Music in America is largely a Jewish field; violinists particularly proclaim the musical bent of the Jews. By their contributions they support more than one musical institution which otherwise would founder on the rocks of neglect and apathy.

The Jew has truly made himself part and parcel of American life. He is inextricably connected

with its very warp and woof, though the weapon of social antagonism is invoked against him. Anti-semitism, however, is the cult of the incompetent, of the failure, of the unsuccessful. Envy has always been a badge of certain portions of the human tribe and its manifestations break forth upon the occasion of every achievement. To the composite picture that is America, the Jew has given a colorful and valuable touch.

The Melting Pot in the meantime is boiling and the Jew is thawing out. The members of the second generation are miles apart from their forbears. They have absorbed both the good and the bad elements of American life. They have an air of self-reliance and independence, but the intellectual intensity of the race is beginning to diminish. The "Talmud Chochum," the rabbinical sage, the man of learning was the ideal of the elders, but the younger generation unfortunately shares in a certain measure the American distrust of the "high-brow".

Physically the improvement is tremendous. The children are taller and stronger than the generation preceding them; the cringing look has disappeared and the bent back of the ghetto Jew gone forever. Their interests are more extensive than those of their elders, nevertheless the inherent wisdom in the tradition and experience of

centuries has been discarded, very unwisely, by the younger generation.

It is hazardous to prophesy the length of time which the Jewish group, as such, shall exist as a distinctive element in American life. Some have predicted that the hour of "Judendämmerung," the twilight of the Jew, is at hand and that the solvent of American democracy shall disintegrate the group within a century or two. Among others the Jew is looked upon as a permanent factor in the life of the peoples among whom he dwells.

In the game of modern competition the Jew, due to those factors which have been analyzed in a previous chapter, frequently plays a winning hand. Motives of fear and of envy begin operating among the non-Jews who surround him, and we have then a resultant tension. This is perfectly comprehensible, though in a state of society where fair play is a cardinal ethical doctrine, it should be an impossibility. The virtues of the Jew, his thrift, his sobriety, his tenacity, his ambition are precisely the qualities that give him prestige, and therefore give him his unpopularity. One wonders how much more intense the distrust would be were he devoid of all faults and vices. Dislike for the unlike seems a permanent element in human nature, and so long as the Jew is recognizable or

even so long as his grandfathers are known as Jews, barriers will be erected.

Intermarriage, if its desirability is granted, seems impossible for the group. Individuals here and there may lose themselves in the non-Jewish life, but the mass as such will continue to live with a varying measure of separateness, depending upon local conditions, the force of its race pride and the extent of the antagonism from without. According to the figures of the brilliant sociologist, Dr. Julius Drachsler, the rate of intermarriage between the Jew in America and the rest of the population is the lowest of all groups, with the exception of the colored. Whether we will it or not, the conclusion is unavoidable that though the cultural assimilation of the Jew is rapidly progressing, his physical union with various elements of the American people does not seem probable in the near future.

CITIES WITH JEWISH POPULATION OVER 5,000

ESTIMATE 1917-1918

Albany, N. Y.	7,000	Minneapolis, Minn.	15,000
Atlanta, Ga.	10,000	Newark, N. J.	55,000
Baltimore, Md.	60,000	New Haven, Conn.	18,000
Bayonne, N. J.	10,000	New Orleans, La.	8,000
Boston, Mass.	77,500	New York City	1,500,000
Bridgeport, Conn.	12,000	Norfolk, Va.	5,000
Buffalo, N. Y.	20,000	Oakland, Calif.	5,000
Cambridge, Mass.	8,000	Omaha, Neb.	10,000
Chelsea, Mass.	13,000	Paterson, N. J.	15,000
Chicago, Ill.	225,000	Philadelphia, Pa.	200,000
Cincinnati, Ohio	25,000	Pittsburg, Pa.	60,000
Cleveland, Ohio	100,000	Portsmouth, Va.	8,000
Columbus, Ohio	9,000	Providence, R. I.	15,000
Dallas, Texas	8,000	Revere, Mass.	6,000
Denver, Colo.	11,000	Rochester, N. Y.	20,000
Detroit, Mich.	50,000	St. Louis, Mo.	60,000
Elizabeth, N. J.	5,000	St. Paul, Minn.	10,000
Fall River, Mass.	7,500	San Francisco, Calif.	30,000
Hartford, Conn.	16,000	Savannah, Ga.	5,000
Hoboken, N. J.	5,000	Scranton, Pa.	7,500
Houston, Texas	5,000	Seattle, Wash.	5,000
Indianapolis, Ind.	10,000	Springfield, Mass.	6,000
Jersey City, N. J.	12,500	Syracuse, N. Y.	12,000
Kansas City, Mo.	12,000	Toledo, Ohio	7,500
Los Angeles, Calif.	18,000	Trenton, N. J.	7,000
Louisville, Ky.	9,000	Waco, Texas	5,000
Lowell, Mass.	6,000	Washington, D. C.	10,000
Lynn, Mass.	7,500	Waterbury, Conn.	6,000
Malden, Mass.	9,000	Worcester, Mass.	10,000
Memphis, Tenn.	10,000	Yonkers, N. Y.	5,000
Milwaukee, Wis.	20,000	Youngstown, N. Y.	5,000

POPULATION BY STATES

Estimate 1920 by
Bureau Jewish Social Research

Alabama	11,150	Montana	2,520
Arizona	1,150	Nebraska	14,020
Arkansas	5,150	Nevada	510
California	71,400	New Hampshire	3,370
Colorado	15,380	New Jersey	163,180
Connecticut	71,870	New Mexico	880
Delaware	4,010	New York	1,701,260
District of Columbia.	10,950	North Carolina	5,140
Florida	6,940	North Dakota	1,590
Georgia	23,240	Ohio	177,690
Idaho	1,160	Oklahoma	5,490
Illinois	257,600	Oregon	18,260
Indiana	26,780	Pennsylvania	340,740
Iowa	16,230	Rhode Island	1,450
Kansas	9,590	South Carolina	5,060
Kentucky	13,620	South Dakota	1,310
Louisiana	13,020	Tennessee	14,390
Maine	7,590	Texas	32,660
Maryland	65,330	Utah	3,940
Massachusetts	199,300	Vermont	2,260
Michigan	71,360	Virginia	16,020
Minnesota	33,550	Washington	10,030
Mississippi	3,990	West Virginia	5,440
Missouri	82,570	Wisconsin	30,100
		Wyoming	560

GROWTH OF JEWISH POPULATION IN UNITED STATES

Year	Authority	Number
1818	Mordecai M. Noah	3,000
1824	Solomon Etting	6,000
1826	Isaac C. Harby	16,000
1840	The American Almanac	15,000
1848	M. A. Beck	50,000
1880	Wm. B. Hackenburg	230,257
1888	Isaac Markens	400,000
1897	David Sulzberger	937,800
1905	Jewish Encyclopaedia	1,508,435
1907	American Jewish Year Book	1,777,185
1910	American Jewish Year Book	2,043,762
1914	Bureau of Jewish Statistics & Research	2,933,874
1918	Bureau of Jewish Statistics & Research	3,300,000
1920	Bureau of Jewish Social Research	3,602,150

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